The Missionary Herald

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THE Congregational churches got together. Many said they wouldn't; some said they couldn't. But they did get together; not perfectly or without exception, but remarkably, unprecedentedly, and to splendid effect. They got together in assemblies, at one call, for one purpose, and with such a representation of our churches the country over as was never before seen; in sober conference over the denominational missionary situation; in unanimity of judgment as to what was the matter and what needed to be done, and in determination that what needed to be done should be done. To crown all, they got together in action, and with a rising tide of enthusiasm and loyalty carried a movement which started rather slowly to so good success that the dragging debts of the three largest missionary societies were wiped out and a considerable balance provided to relieve the immediate necessities of the seven societies; moreover, the interest stirred gives good hope that further gifts will be added to the latter account.

Together — for Missions

In the Home Department of this number the course and close of the Joint Missionary Campaign are surveyed. But the first page of this *Herald* must somewhat voice the joy and thanksgiving of the American Board. Thanks be to God for what he has wrought in bringing his people together in this achievement! It has put heart into those whose task is in the home administration; it will put heart into every missionary abroad; it binds in yet closer union all who have given to the manifold work and all the workers and the peoples who will be cheered by their gifts. It makes every one feel that a new day has dawned for the life of American Congregationalism, when at home and abroad it is to stand for a more intelligent, united, and courageous effort to do its part in bringing in the kingdom of God on earth.

THE storm that burst upon Central Turkey in April is over. Its fury is spent; the skies are clearing. The massacres have been stopped, order is gradually being restored, the hunted are coming out of their hiding places, the wheels of life are beginning to revolve again throughout Cilicia, and the world is turning its mind to other things.

Lest We Forget

But those who were caught in that tempest cannot so soon forget it. In particular, the missionaries who tried to stay its havoc and who were compelled to watch its course with horrified eyes and breaking hearts cannot forget. And they must stay in the desolated land to share in its sorrow, to lift somewhat its burden of misery and woe, and to help in restoring its life. At this wearisome and depressing task they need in increasing measure the sympathy and prayers of their supporters at home. And beyond the missionaries are the stricken churches left pastorless, the schools destroyed, and the households of our brethren in the faith that have been left broken and destitute. A long, hard task of rebuilding or reinstating Christian institutions must needs be undertaken in Central Turkey, and for that the

substantial help of every sympathetic heart will be needed. To this end the *Herald* must continue to tell with some fullness and its readers to follow with care the reports which come from that crushed and bleeding land. We therefore call particular attention to the various articles and letters scattered through this number portraying the situation in the field of massacre.

Two Memorials

THE young people of the South Church in New Britain, Conn., the home of Rev. D. Miner Rogers, propose to raise a permanent scholarship of $1,000 in his memory to maintain a student in St. Paul's Institute, Tarsus.

In view of Mr. Rogers' intimate association with Silver Bay, and inasmuch as he is the first martyr missionary who has gone out from its assembly, his friends in that circle propose to place a memorial tablet in the auditorium during the conference of the Young People's Missionary Movement there this year. So to young people in two lands his name and memory will serve directly as a missionary stimulus.

Two Others at Yale

AT Yale's commencement this year two memorial tablets were presented to the university and dedicated at Memorial Hall. The first, given by the class of 1853, is in memory of two of its members, both missionaries of this Board, Rev. Hiram Bingham, pioneer in the Gilbert Islands, and Rev. Charles Harding, whose service covered forty-two years in India. Hon. Andrew D. White made the presentation address. Secretary Stokes, in accepting the gift, called attention to the fact that all but one of the tablets thus far placed in Memorial Hall have been in honor of Yale men who devoted their lives to missionary service. "Yale," he said, "is glad to make enduring the memory of such men, for their lives represent the noblest traits of character for which Yale above all else pre-eminently stands." The second tablet is in memory of Arthur S. Mann, of the class of 1899, a former teacher in St. John's College at Shanghai, who lost his life while attempting to rescue his drowning classmate, Warren Seabury, of the Yale Mission at Chang-Sha.

The College Secures Its Site

A CABLE dispatch to the American Board from Mr. Peet at Constantinople, received just as this number goes to press, announces that official permission has been obtained from the Turkish government for transferring the American College for Girls from the Asiatic to the European side of the Bosporus, and that the title of the college to the magnificent site secured for it two years ago has been recognized as valid by the Turkish government, and so recorded. This added step in the history of the college opens before it a new career full of promise for prosperity and growth.

"Daybreak in Turkey"

A NEW edition of Secretary Barton's "Daybreak in Turkey" is just from the press, making the fifth thousand issued. It contains, in addition to all that was in the earlier volume, a map of the empire showing the boundaries of the Board's missions therein, and a new chapter, "The Constitution Vindicated," which treats of the recent counter revolution and its outcome in the clear and informing way that is the charm of the entire book. Of this new edition 1,000 copies have been ordered by the Student Volunteer Movement for disposal among its members. As it appears in paper covers it is light to hold, if not exactly light reading, and as it is sold at fifty cents it offers an inexpensive, attractive, and timely book to take along in a vacation hand bag.

The Result of a Strike

THE Zulus have a custom like that of the ancient Hebrews in naming a child, of giving a name that will mark the time, or place, or some incident that occurred when the child was born. Recently at Durban, Natal, a child was brought for registry on a day when a strike had

THE MONOCYCLE AND ITS INVENTOR

interrupted traffic on the railroad. The child was given the name of Umhlabelungubevinbelaisitimela, meaning "When-the-white-men-stopped-the-train." We wonder what the boy was called for short.

An African Touring Car

IF a missionary has in him any germ of inventive genius it is sure to develop under the conditions of missionary life, especially in countries where the conveniences of civilization are lacking. A striking product of such skill is a monocycle which Mr. Neipp, of Ochileso, West Africa, has constructed, of which a picture is given herewith. While the vehicle is not so commodious or luxurious as an automobile, it is perhaps better adapted for the narrow and rough paths over which the missionary makes his tours; more comfortable, too, and convenient than the *tepoia* or hammock, in which, hung by a pole from the shoulders of carriers, the traveler has been accustomed to find transportation through the African wilds. Now that Mr. Neipp has entirely recovered from his recent severe illness, there will be work for this monocycle to do. Already two trips have been made to villages out of Ochileso, where a hearty welcome was found. In three different directions the villagers have been clearing some thirty-five miles of paths in order to facilitate travel and, in particular, attendance upon church. Congregations are increasing in number, and eleven candidates were received into the church on one Sunday last April.

A Cry from the Field

THE letter from Mr. Yarrow, of Van, to be found on page 350 may be taken as a type of many that are received from various mission stations, not only in Turkey, but in other of the Board's fields. Very few of them find their way into the *Herald*, because it is felt that people get tired of repeated appeals and are apt to be discouraged by hearing frequently about the lack of funds. And yet if any letters that come to the Rooms are spontaneous and sincere, these are they. Not written to order, or for the sake of making copy, or relating a tale, they voice the heart cry of men and women who are face to face with what it seems to them that people at home ought to know and they ought to tell, or the blame

of the failure may be upon those who did not report it. So these letters come, one after another, witnessing to the strain upon missionaries at their wits' end and adding to the burden on those who are set to administer the Board's work. Now and then relief must be had by publishing at least one of them, that those who have ears to hear may know what the Spirit says to the churches. As this letter from Mr. Yarrow is read let there be heard the echo of it from other stations and other lands in which the situation is no less desperate.

The Clifton Springs Conference

AMONG the summer conferences, that of the International Missionary Union, gathered each year at Clifton Springs through the hospitality of the sanitarium there, makes a particular appeal to all missionaries home on furlough. The twenty-sixth annual meeting, held June 8–14, was attended by about ninety missionaries. The American Board circle was represented by Mrs. Alice Williams, who had charge of the woman's meeting program, and by Dr. J. P. Jones, who preached the annual sermon on the theme, "Christ's Call to Missionaries to be Pioneers and Leaders in the World Movement toward Christian Union." The central theme of this year's conference was, "Missionary Co-operation in the Promotion of Unity."

Annual Meeting of the Japan Mission

IT is a token of the influence of the American Board's missionaries in Japan that the *Japan Weekly Mail*, in its issue of June 12, devotes more than a column to a report of the thirty-seventh annual meeting of the mission held at Arima, May 21. The attendance was large and included the Woman's Board of the Interior's deputation to the Far East. The annual report read by Rev. Hilton Pedley reviewed the year as one of great encouragement and hopefulness. Special satisfaction was felt over the successful co-operation of the mission and the Kumi-ai churches; the policy that maintains complete mutual independence and the closest co-operative activity is justifying itself. The chief address of the meeting was by Mr. Ebina, whose visit to this country last year made so strong an impression upon all who heard him. His theme was, "The Triumph of Our Faith in the Gospel of Jesus Christ." Dissatisfaction is growing in the empire with the moral results effected by its present system of education; many educators are convinced that a religious element must be introduced if moral culture is to be secured. The success of the Hanabatake settlement and the Night School and Factory Girls' Home in Matsuyama shows the opportunity for increasing service in these social forms of Christianity.

To Evangelize China

THE China Centenary Missionary Conference held in Shanghai in 1907, concluding that the time was ripe for a vigorous forward movement in evangelizing the Chinese empire, appointed a representative committee who should appeal to the Christian churches of the world for the men and women needed for this gigantic undertaking. The committee has now issued its statement, embodying the results of its careful inquiries as to the present situation and as to what would be required to carry out the project of speedily giving to every inhabitant of China some acquaintance with the gospel.

It is recognized that the work must be done chiefly by the Chinese themselves; moreover, that the medical, educational, literary, and philanthropic departments of the missionary enterprise are all contributing to the evangelism of the land. Yet it is clear to the committee that if the work of evangelism is to be pressed, it must be given a more prominent place in the enterprise. Less than one-half of the whole missionary staff in China is now engaged directly in preaching the gospel, and even this proportion is maintained largely by the emphasis given

to preaching by the China Inland Mission.

In summing up its survey and appeal the committee says: "We estimate that in addition to the foreign evangelists now at work 3,200 men and 1,600 women, specially qualified as leaders and organizers, are needed. If this force can be secured, such an emphasis will be laid upon the importance of evangelism as will call forth a band of Chinese workers somewhat commensurate with the needs of the field, and it may reasonably be expected that within a few years these leaders would be co-operating with 150,000 Chinese evangelists.

"We therefore urge the home societies to ascertain what proportion of this number of additional workers each should provide, and further to take such action as will insure these additional workers being on the field within the next ten years."

Thus upon the churches and mission boards of Christendom is now put the responsibility of determining what action they shall take in the campaign which the Shanghai conference projected.

A Mosque on Wheels

THE enterprise of that bishop of the Episcopal Church in the Northwest who fitted up a railroad car as a chapel, so that he could hold services *en route* in towns where there was no church, was counted as distinctively American, and Western at that. It appears that the East also is able to see the possibilities in modern equipments of life for the service of religion, if the following note, quoted by *The Missionary Review of the World* from an English magazine, may be believed: "The new Hejaz Railway in Arabia is to be fitted up with the Mohammedan counterpart of a chapel car in the shape of a mosque car. The car will allow pilgrims to perform their devotions during the journey to the sacred cities. Externally the praying car is only distinguishable from the other cars by a minaret six feet six inches high. The interior is luxuriously fitted. The floor is covered with the richest of Persian carpets, while around the sides are verses from the Koran appropriate to the pilgrimage, printed, and in letters of gold. A chart at one end indicates the direction of Mecca, and at the other end are placed four vessels for holding water for the ritual ablutions. The ordinary cars are of foreign make, but the *wagon mosquée* was built in Constantinople."

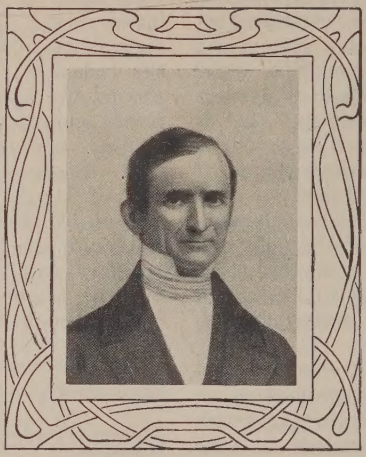
Missionary Finances in England

THE directors of the London Missionary Society, our sister organization in England, in view of the deficit in the year just closed, which had been one of retrenched expenditure, have decided to reduce the current year's expenditures by £5,000 and those of the following year by £10,000. It is feared that this reduction can be effected only by closing important fields or turning them over to other societies, if such there are who can take and work them. This situation of the London society's treasury is especially disappointing and ominous, in view of the effort made last year by the great "Orient in London" to stimulate popular interest in foreign missions.

Meanwhile the Church Missionary Society of the Established Church is able to report a large increase in this year's receipts, £30,000 more than in the preceding year, and £17,000 more than in any previous year. The fact that several items of this income are exceptional in their nature reduces somewhat the significance of the figures, yet it is cause for thanksgiving that this society, at least, has come through its year with burdens lifted and in a position to press forward at its task.

Our Missions In Miniature

Foochow	
Stations,	6
Outstations,	151
Missionaries,	39
Native laborers,	303
Churches,	88
Communicants,	2,790
Schools,	104
Pupils,	2,492
Native contributions,	$12,823



REV. E. C. BRIDGMAN

South China	
Stations,	2
Outstations,	42
Missionaries,	6
Native laborers,	78
Churches,	3
Communicants,	4,000
Schools,	26
Pupils,	589
Native contributions,	$2,000

FOOCHOW AND SOUTH CHINA

THE Foochow Mission was established in 1848. Continuous development of its work in the walled city of Foochow and its suburbs through these more than sixty years has produced a Christian constituency of unusual spiritual force, and has built up a plant for evangelistic, medical, and educational work remarkably efficient in comparison with the money expended and the number of workers sent out. Foochow, the center of the mission, is the capital of a province of 21,000,000 people; one-fifth of all the communicant Christians in the empire are in this province, though the population is only one-twentieth of the empire.

The city has been called one of the strongest student centers in China, and the province has produced many scholars of the old type who rank high in literature and in official position. In Western education the province also takes a leading place. The mission schools are vigorous and well supported by the tuitions of the pupils; the sale of text-books of the new education exceeds that in any other province, and the government system of education, though hindered in its development by the poverty of the province, yet compares favorably in method and in the arousal of popular interest, if not in material equipment, with that in any other province.

When the Foochow people burned the English mission property in the walled city and drove out the missionaries, the tact and gentleness of Mr. Hartwell guarded our undertaking and saved the strategic position for the splendid college for boys that later developed. Dr. C. C. Baldwin and Mr. Peet toiled for years in the organization of the city work; the former gave to the missionary community a grammar and dictionary of the language. Dr. Osgood built up the med-

ical department in Foochow suburbs; his self-sacrificing work was acknowledged by a monument erected to his memory by the foreign community of Foochow. Three invasions into large, unevangelized districts were made from the mission centers in the city and suburbs, and strong, successful, and promising stations established, in the Shao-wu district by Dr. Walker, in the Ing-hok district by Mr. Woodin, and in the Diong-loh district by Mr. Hartwell, and later Mr. Hubbard. The pioneer heroism of these men has left a deep impression on the character of the work in those regions.

THE GIRLS' SCHOOL, SHAO-WU

The Shao-wu district is separated from Foochow by over two hundred miles in distance and by a difference in dialect, making the conditions of missionary life harder and allowing for less intercourse with the other parts of the field. But the results have been specially encouraging in the number and character of the converts, and notably in the native leaders whom God has raised up to assist the little band of missionaries.

The 151 outstations throughout the field are all in charge of Chinese preachers, often assisted by a schoolteacher, colporter, or Bible-woman. Native pastors are ordained over the larger churches, which support them, or assist the missionaries in the supervision of the smaller churches, eighty-eight all told, and the unorganized communities of Christians. In each of the three country districts the work is largely pioneer evangelism, carried on by the co-operation of Chinese workers under the leadership of the touring missionary. The growth of the churches compelled the development of an educational system, with day schools for boys and girls under Chinese teachers trained in our higher central schools. Shao-wu has also a secondary school for boys and one for girls, each of them well housed, the former in a

building toward which the Christians themselves contributed very liberally. Ing-hok has a large new building for its girls' school; the boys' school suffers for lack of proper accommodation. Diong-loh has a girls' school erected as a memorial to Miss Abbie Child. Shao-wu has also a theological training class and a Bible-woman's training school. Another at Pagoda Anchorage in the Diong-loh field has also prepared many efficient helpers for one of the most promising lines of mission work. With this school has temporarily been combined the school formerly carried on in the city of Foochow.

MAIN ENTRANCE, FOOCHOW COLLEGE

Naturally, the larger schools are centered in the city and suburbs: the theological school, which receives only college graduates, and the colleges for boys and for girls, both housed in good buildings, with large faculties of trained Chinese teachers, and crowded with students ready to pay for their education. With larger teaching staff and better equipment the opportunity of these schools would be almost unlimited. The teaching of English has proved a great attraction, but the spiritual influence of the schools has not been weakened by the coming in of students from all classes of society; rather have the schools become strong evangelistic agents in fields hitherto almost untouched. Through the higher schools and the hospitals our work has won the interest and support of the highest officials of the province, and church members are enrolled from all ranks of life.

The medical work in all the stations, with hospitals for men and for women at Shao-wu, for women at Ing-hok, and for men and women in Foochow, is not only a most definite and noticeable help in winning the people, but is exercising a far-reaching educational influence on the minds of the patients, and specially in training numbers of young men and women as doctors.

A great evangelistic movement, with pioneer work in country villages and street meetings in the city, has been carried on by our Chinese Christians, in union with the members of Anglican and Methodist churches. The Foochow Christians have a native Home Missionary Society which supports and directs the effort in two stations; the Christian women also support two Bible-women. Once a year at the annual meeting of the 300 Chinese workers, with many of the other church members, these native missionary societies report their work for the year along with the other activities of the mission.

Every effort is made by the missionaries to place responsibility upon the Chinese, and, despite occasional disappointments, the extent and success of the work justify confidence in the plan of training Chinese leaders who shall evangelize China. The first Christian Endeavor Society in China was organized in the Foochow Mission in 1885, and the spirit of the movement has been gladly accepted among a large number of the 2,790 church members.

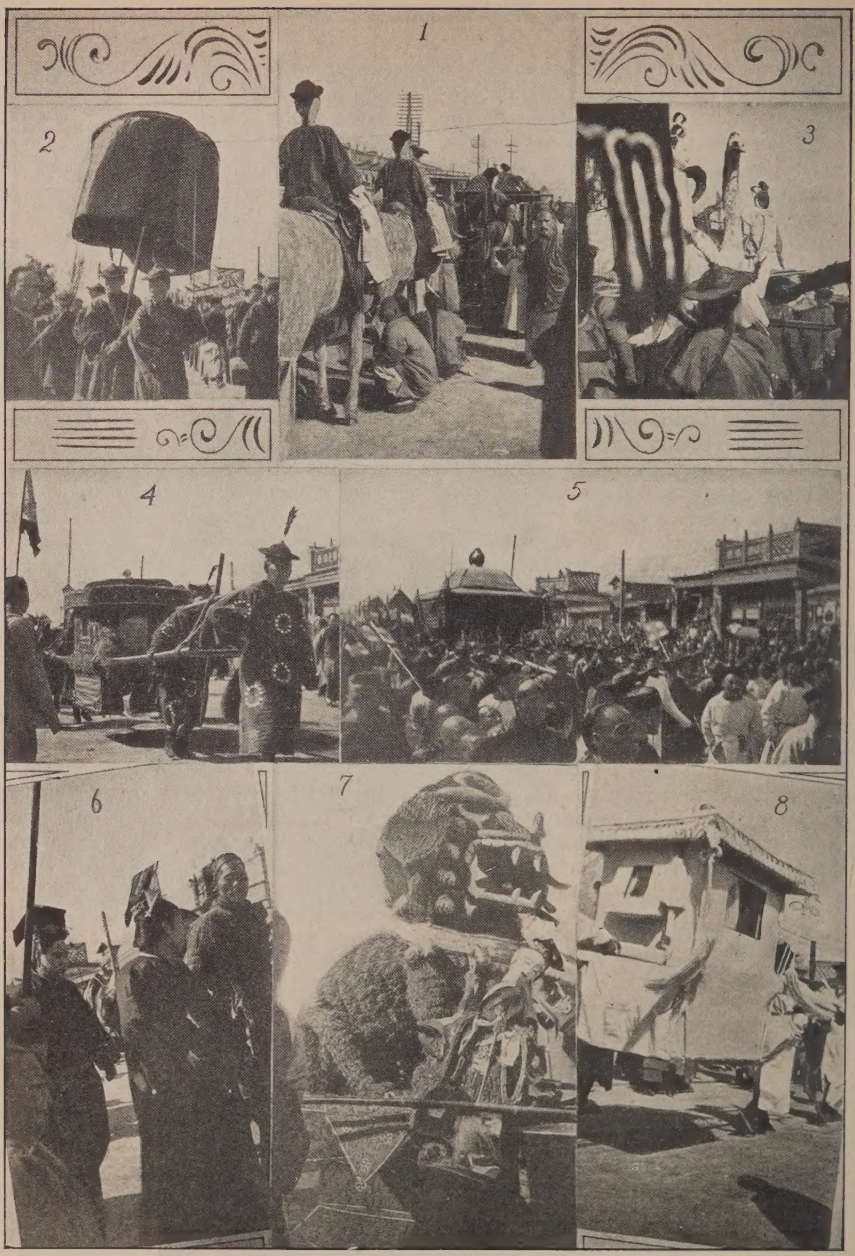
Some marked effects of the mission's operation are shown in the development of character in Christians of the third generation now in our schools, in the executive power and spiritual consecration of many of the Chinese pastors and preachers, and in the profound respect of the whole community for the ideals of moral education which our schools hold up, and for the influence of our churches and preachers toward advancing national reforms.

The South China Mission, opened in 1830 by Dr. Bridgman in Canton, and thus our oldest mission in China, has suffered many interruptions due to political disturbances. The opium war stopped the work in its early years; other troubles in 1854 and 1856 brought hindrance to the literary work and the loss of the printing establishment. Famous pioneers of the early years of the mission were S. Wells Williams, who later rendered such signal service in North China, and Rev. David Abeel, whose after work in Amoy was in time turned over to the Dutch Reformed Church in America. In 1866, on the death of the two missionaries at that time in Canton, the station there was closed and the energies of the Board transferred to what at the time seemed more promising fields. In 1883 work in Hong Kong was begun by Dr. Hager, largely on behalf of those Chinese who had been brought under Christian influence in America and had afterward returned to their native land. The station at Canton has since been reopened by Mr. and Mrs. Nelson, and in spite of insufficient force of workers has grown steadily. Work in the two stations is largely evangelistic, forty-two outstations, whose communicants number over 4,000, being ministered to by three native pastors and forty-one other native preachers. Four Sunday schools enroll 300 pupils, and a system of day schools provides primary instruction for children of the church in twenty-three places.

A girls' boarding school, under the care of Mrs. Nelson, has markedly approved itself to Chinese parents for its high moral and educational standards, and the late additions to its teaching force will be much appreciated.

Encouraging features of the work are the hearty support given by Chinese Christians in America and Australia to Christian work in their native province, and, as elsewhere in China, the earnestness with which the war against opium is being waged.

THE NAM HONG ("SOUTHERN RAVINE") CHURCH, SOUTH CHINA



SOME OF THE SIGHTS

1. The imitation horses and their riders. 2. One of the umbrellas, of which several yellow and red ones were carried in the procession. 3. The peacocks and their riders. (Note the silk banner that waved before the camera.) 4. The governor's chair covered with red tapestry. 5. The bier approaching. 6. Manchu women, with their distinctive headdress, watching the procession. 7. One of the unnamable beasts. 8. The sedan chair used by the deceased during her life and decorated in white, the mourning color.

A SPECTACULAR FUNERAL

By Mrs. VINTON P. EASTMAN, Lintsingchou, North China Mission

PREPARATIONS had been made for it days beforehand. The deceased was a mother of the governor of Peking, and had died two or three months before. They had to wait for a lucky day to bury her. It was lucky for us that the fates were propitious the day we were in Peking, for the funeral was the largest that had been in that city for years, and will probably for some time be excelled only by that of the emperor. The procession was to begin at ten o'clock, but by eight o'clock the streets were already crowded. The family first went to prayers in a near-by temple, and while they were so engaged we went to view the sights on the street. We found it lined for blocks with articles to be buried for the dead woman's use in the spirit world. Pushing through the crowd to view these things at close range, we then got a good place on the curbing where we could watch the procession. First to appear were huge, fierce-looking creatures of some kind; it was hard to tell whether they were intended for lions, tigers, or dogs. They were made of evergreen moss, had immense red tongues and white tusks, and little fan-shaped tails fastened with a wire, which bobbed back and forth with every motion of the carriers. There were twenty-four of these beasts, and what any one can want of such creatures in this world or any other is more than I can imagine.

I can't get the rest of the procession in order, but little boys carried peacocks and phenixes, made of this same moss, on which were perched images of fair maidens. These images were dressed in blue silk. Pots of flowers and ferns of several varieties were carried in abundance. Three or four summer houses gaudily decorated with flowers, the housekeeping outfit of the deceased and her waiting maids, all made of paper, passed by in turn. When this part of the procession got opposite us it halted, while the officials and priests, who were towards the rear, stopped at a tea house put up for the occasion, and gayly trimmed with banners of rich tapestry and these wonderful creatures before mentioned. Here tea was served.

After refreshments the procession moved on. Then appeared foreign carriages, life-size, made of paper, drawn by horses made of wool, also life-size, with the usual attendants and footmen. The horses were pulled on rollers and called to mind the horse of Trojan fame. Behind them came real, live camels; I don't know what they were for. Somewhere about this time came the officials and priests, dressed in rich yellow and red silk robes. By the way, all the boys and men who acted as carriers wore silk robes, which sometimes seemed a little out of place, especially when the individual wearing them looked as if he had neither seen nor heard of Pears' Soap. Sometimes, too, the robe which had fallen to his lot was too short, and his nether garments were usually tatters and rags.

The officials and priests were followed by some personal belongings, the empty sedan chair, portions of food, etc. Then came the governor of the city, in a red-covered sedan chair, and other mourners, and lastly the bier, covered with the most beautifully embroidered red silk tapestry. It was carried by thirty-two men.

At intervals some of these articles were burned, and three or four times while we were watching imitation paper money was thrown up as an offering. Thousands of dollars were spent in this funeral. Some said the imitation foreign carriages cost as much as real ones. And all went up in smoke. We were told that probably only a little

of this procedure was really believed in from a religious standpoint, but as it helped one to get "face," a valuable asset in China, a great deal of it was done for show. It was counted a very praiseworthy act for the governor thus to honor his mother; even if he should lose his wealth before he dies, his "face" will enable him to get credit.

We stood for about an hour and a half watching this bit of ancestor worship or reverence for the old China, somewhat mixed with the stir of the "New China."

TWENTY-SEVEN YEARS IN BOMBAY

By Rev. TUKARAM NATHOJI

Under the above heading in the new annual report of the Marathi Mission of the American Board there is given a brief paper by Rev. Tukaram Nathoji, who, after a long and useful service as pastor in Bombay, has resigned that office, though he continues as editor of the *Dnyanodaya*. He is the author of many tracts and several Marathi books, and is spoken of in terms of high appreciation by all who know him. The son of a Hindu religious teacher, he held implicitly to his father's faith for many years, but was impressed with the folly of that faith by seeing the people drag out of the mud an idol which had been washed away by a flood. — The Editor.

I HAVE finished twenty-seven years of service as pastor of the American Mission Church, Bombay, during which time God has blessed me abundantly and given me opportunity to serve him.

Twenty-seven years ago there were but a few persons in the church. We had a small building in the Bhendi Bazar. Now we have a large, commodious, and beautiful building for worship. Our church is large in numbers; our people are leaders among Christian communities everywhere; and I trust that the church has developed spiritually, as well as in size and power. All sorts of reform movements have taken place in Bombay during my pastorate, and they are, I believe, of the utmost importance.

Bombay was a very unclean spot when I came to it, but now the City Improvement Trust has cleansed it. New buildings are decorating the city, workshops are increasing in numbers, which provide many thousands of people their daily living; work has achieved importance because of a higher education.

There is now little caste distinction in Bombay. One is surprised to see so many people of different castes and origins living together without distinction. When I came to Bombay any

THE FIRST CHURCH, BOMBAY

one could count the tea-rooms on his fingers, and only low caste people used to go to them. Now these tea-rooms can be seen in almost every street, patronized by all castes, high and low. These places have, as it were, become our missionaries to break caste distinction.

People coming out from their own sects and accepting Christianity have been few in Bombay. The church has increased mainly from within. And yet Christian doctrines have made a great impression on the minds of non-Christians. High caste people are establishing schools for the education of the low caste; they have opened schools and built homes for widows; they go to the various hospitals and give flowers and fruits to the sick. High caste ladies gather together and sew clothes for orphans and widows. Are not all these in the line of Christianity? Who can say no? They have organized societies on the model of our Young Men's Christian Association. They have been doing this without knowing that it is what the churches are trying to do. Thus the people are greatly influenced by our Christian service among them.

Those who were boys and girls when I went to Bombay are now grown up men and women, and are leaders in the church. I have baptized many of them and admitted them into the church. I have married them and baptized their children. Some of those young men are now ordained ministers. I thanked God with tears when I took part in their ordination services. I am very, very thankful to God for giving me these opportunities to serve him as pastor of the Bombay church and to see his work grow for twenty-seven years.

AFTER THE STORM

THE first shock of the massacres in Central Turkey having passed and order being somewhat restored, it is possible now to measure more accurately the amount of the destruction wrought and to judge of the outlook.

The first impression of our missionary reporters as to the extent and severity of the blow was not exaggerated. No exact estimates can yet be made. In the city of Adana alone from 3,000 to 5,000 Christians lost their lives; in the districts outside from 18,000 to 25,000 Christians perished, whole villages being practically wiped out. The slaughter was greatest among the men; in many cases women and children were carried off for slaves. In one village out of ninety families only four married men remained and not more than ten unmarried men escaped. Outside the cities few of the attacking Moslems were killed, because they met ordinarily with but little opposition.

In general all sects of Christians were treated alike, suffering as terribly as the Gregorian Armenians, though the Greeks escaped with less injury than the other Christian communities. The houses of Christians in all the villages were plundered and burned. Shops were treated in the same way whenever Moslem property would not be endangered. Often fire proved as deadly as the sword and rifle, inasmuch as people perished in the burning of the homes or churches where they were hiding. As appears from accompanying illustrations, the destruction of property in Tarsus as well as in Adana swept whole sections of the city clear. Some of the finest buildings in the latter city were destroyed.

It is doubtful if any parallel can be found in modern times to the ruin accomplished in this brief but wild outbreak in the vilayet of Adana. The coming of British and American warships brought to the region men who had elsewhere seen terrible destruction; some were at Port Arthur; others in China during the Boxer out-

SOME OF THE HUMAN WRECKAGE

One group of the widowed, the orphaned, the homeless, the wounded

break; still others in San Francisco after the earthquake; a number more recently had been engaged in rescue work in Messina. All of them declared that they had never seen anything to compare with the Adana massacre in its awful destruction and desolation. As the missionaries have at length been able to go out over the fertile Cilician plain they have been appalled to find village after village sacked, its inhabitants dead or scattered, the land left with harvests unreaped, and all life stagnant.

The work of relief began in the cities even before the fires had cooled. On the day following the massacre 22,000 people were fed in Adana alone. The terror-stricken fugitives from the country swelled the crowd of helpless refugees in the cities, absolutely dependent upon charity for food and shelter. A relief committee was at once organized at Adana under the presidency of Major Doughty-Wylie, the British consul, who had come up from Mersine and to whose commanding presence it was largely due that the massacres were stayed before the Armenian population was totally extinguished. With him were associated an American consul, Mr. Nathan, Mr. Chambers, of the Adana station, representatives of the Armenian and Roman Catholic Churches, and some prominent citizens of Adana of various nationalities. Subcommittees were appointed for Tarsus, Mersine, Hadjin, and the other towns and villages of the district. Food and clothing were thus systematically distributed and relief funds sent from abroad were carefully administered, reports being made of all receipts and distributions.

Soon the work was taken up also by other agencies and with new sources of supply. The Turkish parliament voted £30,000 for relief and the government commission was equipped to distribute five cents a day to each applicant. The missionaries were now enabled to reduce their issuance of rations and to turn their attention to other forms of more permanent relief. They thus added to the distribution of bedding to the homeless, tools to the artisans to enable them to start work, and cooking utensils to the families that are left to begin again. Thousands of widows and orphans re-

main to be provided for. The existing orphanages are overcrowded; more must be attempted in this line. And there is the further heavy task of re-establishing mission work in scores of places where churches and schools have been destroyed, pastors and teachers killed, Christian communities scattered.

The missionaries have also pushed their way out over the ravaged district to discover the situation in the villages and to relieve need there. While some have gone from Tarsus and Adana to such points as Hadjin, Deurt Yol, Osmanieh, and Hamidieh, messengers from stations beyond the ravaged district have come to its relief. From Aintab, Marash, and Oorfa loads of supplies have been sent. Dr. Shepard has made several journeys into the mountain districts, calming as he could the terrified people and establishing a system of relief for their needs.

The work of re-establishment, however, will be very slow. In the first place it is hard to quiet fears after such a reign of terror. Order is restored now, especially in the cities under martial law, and the court of investigation has promised thorough inquiry and the execution of justice. Executions have followed its findings; one morning fifteen bodies hung from tripods in groups of five in three different places in Adana. There were two Armenians and three Turks in each group, a grewsome and sobering sight. Yet the effect of these executions was not quite what had been anticipated. The Turks were men of no position, most of them from outside the city; moreover, they were hanged on the charge of killing Christians, while the Armenians were hanged for committing murder in rebellion, the attitude of the government seeming to be that the military and populace joined to put down an Armenian rebellion.

Sporadic cases of violence on the part of Moslems towards Armenians since the massacres stopped have prolonged the general spirit of fear. Armenians who have gone back to their homes or out into their fields to reap the harvest, under promise of protection and with the assurance that all was quiet, have been forsaken or foully murdered, with the result that it is hard to persuade others to resettle in the desolated hamlets or to return to their customary work. In some quarters there is talk of a general emigration of Armenians from a land where they can never feel safe. Sober-minded men watching the situation are seriously questioning whether it is possible for a Moslem government, if it be loyal to Islam, to deal out even-handed justice to those of its people of other faith.

As time goes on and the whole story of the massacres is more carefully analyzed, it becomes clearer that the outbreak was not the lawless work of a mob, but the execution of a plot. It was more than a coincidence that when the counter revolution occurred at Constantinople all over the central and eastern parts of the empire Turks and Kurds were alert and anticipating orders from the capital. It is known that what happened in the Adana vilayet would have happened also all over Eastern Turkey had not the orders

THE BREAD LINE

Refugees on the campus of St. Paul's Institute, Tarsus

from Constantinople been resisted. The stories that come in from the Cilician villages confirm the impression that the whole Moslem population was roused to the highest pitch of fanaticism. In one

IN THE PATH OF THE STORM

A street in Tarsus after fire and massacre

village the Armenian men were hunted down for a week; government registers were examined, and the names checked off as the bodies were brought in; if any were missing men were sent to find them, and wheat fields were beaten through to find any that might be in hiding.

The atrocity with which these Moslems devised tortures and insults to increase the agony of those they killed was truly fiendish. Accounts of what the pursuers did to their victims are almost unbelievable and far too horrible to relate in detail. Solemn promises were violated, and whole villages tricked into giving up their arms that they might be slaughtered without means of defense, like rats in a hole. Women were compelled to watch while their husbands and children were killed before their eyes; groups were told off and marched to some convenient place, where, instead of being shot as they entreated, they were mercilessly hacked to death, men, women, and children, in order, as was said, "not to waste powder and bullets on such swine." Dead and wounded would then be thrown into great fires built to consume them. Mothers with newborn babes were dragged from their hiding places and life beaten out of them. The women and girls who were saved from death were reserved for a worse fate. Everywhere there was an orgy of hate and lust, with hardly a hand lifted to stay it.

The courage and devotion of the missionaries and those allied with them stand out gloriously in the midst of these scenes of shame and cruelty. The heroism of Rogers and Maurer, killed as they were toiling to protect the defenseless from the encroaching fire, is now historic; so is the knightliness of W. N. Chambers trying to shield a hard-pressed Armenian preacher, who was stabbed to death in his arms. No less superb was the courage of Lawson Chambers, Mr. Trowbridge, and Mr. Gibbons in venturing through bloody mobs and smoking streets to demand of the officials a more vigorous effort to stop the slaughter and the loot; or the fine courage of Major Doughty-Wylie, lifting his arm as he rode along and calling, "Don't shoot; we are friends," only to have that arm shot at the wrist, yet riding off to further duty, leaving word that no special punishment should be inflicted on the man or the place whence the shot came. There is a fine story also of the unflinching and masterly way in which Mr. Gibbons, of St. Paul's Institute, faced both the civil and the military governor, overcoming their cowardice and duplicity by his bold demand for a detail of men and an officer to go with him to Tarsus to stop the massacre there.

Not less heroic, if less conspicuous, was the service of all the missionaries,

women as well as men, who in those awful days of trial stood at their posts, calming fears, ministering to the wounded and the sick, comforting the homeless and afflicted people, doing their best, without thought of themselves, to care for their poor people in such desperate plight. When the captain of the *North Carolina* asked Miss Richter, of Hadjin, if she did not wish she were in the homeland during such fearful times, her answer, it is said, brought a look of surprise to his face. Mr. Goodsell, in reporting the incident, exclaims: "It is the same old story. The thrill of presence on the far-flung battle line of the kingdom of God nerves every one of us. This country, if it is to be saved, will be redeemed as by fire. Some of us, if not all of us, must pass through the fire. The invincible forces of righteousness are gathering. God leads us on."

Major Doughty-Wylie was evidently speaking quite within bounds when, in reporting the work of the Relief Committee at Adana, he said, "The *personnel* of the American Mission have increased, if it were possible, their already high reputation; they work without ceasing."

WHAT MIGHT HAVE HAPPENED

By Rev. FRED F. GOODSELL, of Aintab, Central Turkey

ON the eve of the difficulties in the college last February, Dr. Shepard took a copy of a certain announcement to the students, which we had published in November, stating the attitude of the college toward the Turkish government and read it to the *kaimakam* (local governor). He was profoundly impressed by it. It was he and a certain Ahmed Agha, a devoted personal friend of Dr. Shepard and a man of great influence in the city, who were the determining factors in staying the ravenous intention of the Moslem populace headed by two reactionary, fanatic beys. Indeed, do we all appreciate the meaning of their efforts? The escape of Aintab was very close, and the activity of these men, we believe with good reason, saved the city from an awful carnage.

An incident which shows the bloodthirstiness of some of the Moslems occurred on Monday, May 3. Sunday night a Moslem murdered a brother Moslem and mutilated his body almost beyond recognition. Then he threw a portion of it into the lot adjoining our Second Church in the Armenian quarter. The next day it was discovered, and for several hours, until the murdered and the murderer were identified, the city was on the brink of a massacre. The Mohammedans, without investigating the matter, claimed that an Armenian had slain a Mohammedan. They were waiting only for a certain signal to attack the Armenian quarter. Agha Ahmed, to whom I referred above, was tireless in his efforts to get at the facts in the case. He, together with the *kaimakam*, succeeded about noontime in proving that a Moslem had killed a brother Moslem, evidently with the intention of creating difficulty between the races in the city. The Moslems had given themselves away and were terribly chagrined.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

TEN MONTHS OF GIVING

JUNE was a good month in our treasury. It shows a gain in all the leading sources of income. From churches and individuals there was a gain of $601.40. Taking the ten months into account, there is a gain of $5,287.78 from churches and individuals and of $19,101.24 in legacies. For the sake of comparison, under churches and individuals we include the column marked "Miscellaneous" in the table below, as figures in that column were formerly included in the column marked "Churches and Individuals." In regard to legacies, it should be remarked that the receipts from this source at the end of the year are added to the Twentieth Century Fund, and one-third of the total applied to the current expenses of the year. In order to be fair to the Sunday schools it should be stated again that their gifts for the missionary vessel, *Hiram Bingham II*, amounting to $6,334.31, are not included in the statement below. Special objects show a very large gain for the ten months; but this, of course, does not help us on current expenses, as the donors have taken out of our hands the disposition of their gifts.

In regard to the financial outlook for the fiscal year ending August 31, we are of the opinion that if churches and individuals during July and August do as well as last year we have a chance of coming through without a deficit. The danger is that persons who have contributed to the Joint Campaign for the payment of the old debts will not remember the Board in these last two months. It will be unfortunate indeed if immediately after being relieved of the debt of the past two years we are again plunged into trouble. Let every one help who can, and that right early.

THE FINANCIAL STATEMENT

RECEIVED IN JUNE

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1908	$20,679.69	$15,522.98	$723.03	$3,163.16	$3,131.88	$655.00		$43,875.74
1909	18,972.92	18,785.48	642.27	9,471.37	5,597.48	655.00	$2,308.17	56,432.69
Gain		$3,262.50		$6,308.21	$2,465.60		$2,308.17	$12,556.95
Loss	$1,706.77		$80.76					

FOR TEN MONTHS TO JUNE 30

1908	$215,553.71	$169,391.99	$10,501.43	$38,856.88	$52,998.07	$16,804.48		$504,106.56
1909	210,937.46	179,494.63	9,345.19	56,196.04	72,099.31	16,702.66	$9,904.03	554,679.32
Gain		$10,102.64		$17,339.16	$19,101.24		$9,904.03	$50,572.76
Loss	$4,616.25		$1,156.24			$101.82		

THE CAMPAIGN VICTORY

Long before this number of the *Herald* reaches our readers the success of the Joint Campaign for Home and Foreign Missions will be known. It remains only for us to express the satisfaction and gratitude which we feel over this glorious victory and to sum up some of the results achieved. After one's thoughts and energies have been concentrated upon a great endeavor for eight months and then success crowns it all, it seems inadequate and almost tame to use the ordinary expressions of appreciation. One longs for some new and strong expression of joy. Our friends have been sending in their congratulations couched in most enthusiastic terms. From Corporate Members, pastors, and others have come such expressions as "Hallelujah," "Praise the Lord," "Splendid," "Glorious," "Let every Congregationalist sing the Doxology." Our mail during the early days of July was like an old-fashioned Methodist prayer meeting. We know of one church, considered very staid and decorous, which greeted the news with hand-clapping. It is doubtful if ever in our denominational life there was such general rejoicing over a single event as over the successful issue of this campaign.

This joy arises not only from the greatness of the achievement in releasing at one stroke the debts of three of our missionary societies, but fully as much from the sense of general participation of the churches in the effort and the new sense of denominational solidarity and efficiency. Everybody is happy to know that Congregational fellowship has been demonstrated as able to conceive and carry out a great joint enterprise. Back in December, when the desirability of the campaign was being discussed, a prominent Congregationalist said to a secretary of one of the interested societies, "I hear the societies are talking of uniting in an effort to pay off their debts and educate the churches on the subject of missions." "Yes." "Well, you won't do it. It is a fine thing, and you will talk about it, but it will never come to pass. People will object for one reason or another, and you will abandon the whole scheme. Congregationalists simply cannot work together on such a scale." Today we are all happy that this ominous prophecy has failed. It *was* something of a question whether such a new and extensive co-operative measure could succeed in an independent denomination like ours, and now that it has succeeded new courage comes to all. We feel and know that we can carry out any desirable movement. Especially in the sphere of our missionary work, which has always been the chief concern of Congregationalists, we believe that a new day has dawned, and that we can plan on a larger scale than ever before.

One benefit should be especially emphasized. It is a great thing for the churches to have paid off these debts, but it is an even greater thing for the churches to have taken a different attitude of responsibility toward the work itself. The progress made in the apportionment idea through the campaign meetings we consider to be the largest single factor in the successful result.

For this and for all the rest God be devoutly praised. "Stand up and praise the Lord" was the hymn we sang at the noonday service in the Board Rooms on July 1, and that thought stays uppermost in our minds as we review the past and scan the future. The guidance of God has been manifest in all this work. In formulating plans upon which all the societies could agree, in working out the details in a very elaborate undertaking, in bringing about a remarkable degree of unanimity among the constituents of the societies, in overcoming obstacles which at times seemed insuperable, in granting health and good spirits to all the workers, and in many other ways too numerous and personal to mention, the good hand of our God has been upon us. We have only gratitude, profound and devout, to express

for this great deliverance. "Thine be the kingdom and the power and the glory forever. Amen."

LAST DAYS OF THE CAMPAIGN

Yes, they were strenuous days, especially for the brethren in New York, in whose hands was placed the rounding up of the financial canvass. Secretaries Herring and Lougee were at the helm, and like the captain of an ocean liner during a storm they remained on the bridge day and night. To them reported the local committees and canvassers of the Middle District, including Connecticut. The Pacific coast also reported direct to New York, while from this same office went out thousands of letters of appeal all over the country, each one signed personally by Mr. Lougee. Secretaries Cooper and Ryder, with Mr. Charles A. Hull, of the American Missionary Association, also did valiant service at the New York end. Chicago was the headquarters of the two Western districts, and there Dr. Truman O. Douglass, ably seconded by Sec. A. N. Hitchcock and Dr. George E. Hall, directed the working of the numerous local committees which had been appointed by the campaign meetings. Massachusetts was by no means idle. Committees in the leading conferences were gathering in belated subscriptions. Pastors quite generally made use of the last two Sundays in June to present the campaign appeal. Rev. Frank E. Jenkins, of the Congregational Home Missionary Society, in one day reached by telephone from Springfield all the leading churches in Western Massachusetts and offered suggestions as to making the most of the closing days of the campaign. At Boston a laymen's committee, of which Mr. Samuel B. Capen was chairman, sought out individuals and secured some notable gifts. Two members of the Prudential Committee of the Board, Messrs. Hopkins and Proctor, volunteered for as much of their time as might be necessary. They were heard from in more than one city, going as far as New York. The Providence committee, under Mr. Herbert J. Wells as chairman, ably supplemented by Mr. Rowland G. Hazard, looked after their city and state. The weather was hot, but the zeal of these laymen was hotter. Would that all who helped upon the local committees all over the country could be mentioned by name! It was a glorious fellowship. Each one worked for the common good and there was no question of precedence. Each one prayed for all the others. During the last two days telegrams and special delivery letters were utilized with excellent effect. Some did not wait to be stirred in such ways. Remittances were received at the rate of 500 a day, and the fund went up by leaps and bounds. The splendid sum of $68,000 was registered the last week. Not a dollar of this was known absolutely to be in sight. Nothing was held back for effect, although it was expected that many would report toward the end of the effort. There was talk in Boston of underwriting the last $10,000, but it was not necessary, as we were able to report $315,000 on July 1, $15,000 more than was necessary to validate all the conditional pledges. It was hard work, but it was worth while.

BOSTON MISSIONARY EXPOSITION

Much progress has been made in the plans for the great missionary exposition which is to be held in Boston in 1910 or 1911. From the beginning the chief problem has been the securing of an efficient manager. There is one man in the United States ideally fitted for this task, and that is Mr. S. Earl Taylor. It seemed hopeless to secure him, as he is busily engaged as the educational secretary of the Methodist Episcopal Board, home and foreign. These boards, however, have agreed to release Mr. Taylor for so long a period as may be necessary, and he has been secured to take the leadership in this great educational enterprise. Mr. Taylor, upon being engaged, at once sailed for England to make a careful study of the exhibit

now being conducted by the Church Missionary Society. Before he can begin active work upon the Boston plans it is necessary to secure a fund of not less than twenty thousand dollars to cover the preliminary expenses. The subscribers are to be repaid out of the proceeds of the exposition. The obtaining of Mr. Taylor's leadership is conditioned upon securing this amount in advance of his coming. The Methodist boards were willing to release him for the actual work of the exposition, but not for the purpose of a financial canvass. Out of some eighty English exhibits all but two have proved self-supporting, while quite a number have ended with a surplus. There is good reason to expect that the Boston exhibit, including as it does all the Protestant denominations and covering both home and foreign missions, will present no serious financial problem. The underwriting plan for the preliminary expenses, therefore, should not be a severe tax upon those who can give. Mr. C. C. Miles is acting as secretary of the Finance Committee in securing subscriptions during the summer time. Within a few days $5,000 have been subscribed, and the fund will be rapidly pushed to completion. So far as organized the exposition will have the following officers: president, John L. Bates, ex-Governor of Massachusetts; chairman Executive Committee, Secretary F. P. Haggard, of the Baptist Missionary Union; treasurer, Eldon B. Keith, of Brockton; manager, S. Earl Taylor, of New York; chairman Finance Committee, Mr. A. E. Carr, of Silver, Burdett and Company; chairman of stewards, Rev. Roy B. Guild, of the Congregational Church Building Society; chairman of Pageant Committee, Secretary Cornelius H. Patton, of the American Board.

Should the exposition be held in the fall of 1910 it will prove an appropriate and attractive feature in connection with the centennial year of the American Board. It is probable, however, that a longer period will be needed for preparation, and that the plans cannot be consummated before the spring of 1911.

A CHURCH WITH A WORLD-WIDE PARISH

Among the churches which are notable for their missionary interest we know of none to surpass the American Presbyterian Church of Montreal, of which Rev. Robert Johnson, D.D., is pastor. Not only is this church interested in every aspect of missionary effort, but they do not even confine their giving to their own denomination, as witness their liberal contribution every year to the American Board. In non-Christian lands they have stations in India, China, Japan, Africa. For years they have been paying one-half of the salary of Mr. C. C. Fuller, under the American Board at Mt. Silinda, South Africa. A member of this church also supports Mr. C. M. Eames, connected with the American Board mission at Pasumalai, India. Another member of the church supports an evangelistic worker in Formosa. The young men of the church also support an American worker abroad. In all, this church is standing behind six missionaries. To show that they do not neglect home missions it is worth noting that they are supporting work or workers in nineteen different stations in the Canadian West, mostly in Alberta. At the same time they are intensely active in various lines of city mission work. The record of this church is truly a noble one, and it is indicative of the rising tide of missionary interest through all the Canadian churches.

FOREIGN DEPARTMENT

WHAT IS MY SHARE?

By Secretary JAMES L. BARTON

THE question has been so constantly upon the lips of individual supporters of the national missionary societies of our denomination that the Apportionment Plan has been devised. This is an attempt so to divide an arbitrary sum among the Congregational churches that, if each contributes its assigned proportion, the total amount designated will be received by these societies. The amount is made large enough to enable each society to keep out of debt and to make some advance over the present scale of work. That this plan is superior to the old lack of method from which we have suffered goes without saying; that it is neither ideal nor founded upon the higher principles of Christian giving is as evident.

Why does any Congregationalist ask, "What is my share in the bringing of this world to Christ?" It is always under the assumption that there is a definite and limited amount of work to be done, which when accomplished will discharge the obligations of our denomination both at home and abroad. It is an attempt to substitute for the standard set by Jesus Christ an arbitrary limit devised by men. Scripture says, "The silver and the gold and the cattle upon a thousand hills are the Lord's." The Apportionment Plan says, "A percentage is the Lord's."

It is not the standard the missionaries at home and abroad follow when they choose the frontiers of civilization as the scene of their life labors, taking upon themselves practical vows of poverty and obscurity. They do not ask, "What is my share of sacrifice?" but they offer everything, while the great majority of the membership of the churches live in comparative luxury.

The widow who cast her all into the treasury in the temple, so far as we know, raised no question as to her share in the collection, and Christ's command to the young ruler to give all that he had to the poor in order to accept discipleship with him took no account of what others might possess or give.

In most giving this question is not asked. When one sets out to endow a college or to erect some costly public building, we do not hear much said by the donor as to "his share." Most giving is individualistic and contemplates only the need, the opportunity, and the donor. In fact, there is a strong sentiment against the giver who assumes that others must share in his gift in order to make his benefaction available. Few indeed who make memorable gifts for the good of the general public or for special institutions seem inclined to raise the question as to what their share may or may not be. They seem to think only of their own ability and the opportunity offered.

We do not find members of a family asking what is their share of love and sacrifice for the home, nor do we find in our churches that the work is carried on with the supposition that after a proper and equitable division of the work has been made among all the members each will assume his share. This might possibly be arranged in the local work of any church where the amount to be done is necessarily limited and the number of laborers is

large. But what church could live were it not for those who never pause to ask what their share of the burden is or may be, but who do with their might what needs to be done, and who do it at great personal sacrifice, while the many make little or no effort!

Christian work at home advances because of the number of faithful souls who are serving to the limit of their ability, and who do not falter because some other Christian, equally able or even more able to serve, is doing little or nothing at all. What greater handicap can we put upon self-sacrificing service, or what more blasting discouragement to devoted love, than to assume as a standard the lack of devotion and willingness to sacrifice that may appear so glaringly in others?

Men vie with each other in manifesting loyalty to country, and in times of special need exult in service calling for extreme sacrifice. Who ever asked, "What is my share of loyalty to my country?"

In matters pertaining to our religion what justification can we find for asking what our share is or may be of love for Jesus Christ, of loyalty to his cause? Christ himself did not seem to consider at all what was his share of sacrifice; neither did the apostles appear to be assuming for their own guidance in service what some other disciple had or had not done. To Christ, as well as to his apostles, the individual share in service and sacrifice was present opportunity and personal capacity. Whether another possessed the same capacity or was alert to the opportunity made no difference so long as the world remained in need. The failure of one or many could in no degree lessen the responsibility of any one else. My personal responsibility can in no way depend upon what another may or may not do; my share of responsibility cannot be adjusted by averaging up what others do or fail to do, but must be measured by my ability and by the opportunity opening before me for service. If every one else fails, my responsibility is not made greater by their failure; if every one else does his full duty, my responsibility is not lessened by their faithfulness.

This is a question which I must settle before God. No one can do it for me and no one can make it more or less. We will have ample assurance that we have made no mistake when the Master speaks to us in the terms he used for the woman who rendered him a humble but a loving service, "She hath done what she could." Anything short of this is less than my share.

FIELD NOTES

Healing and Hunting in China

(*Shansi Field*)

In reporting the medical work of the Fen-cho-fu station for 1908–09, Dr. Atwood praises the loyal service of the native assistant who during the interim between Dr. Atwood's return to this country and the coming of Dr. Percy Watson held the post in the Fen-cho-fu dispensary. Through all sorts of trying conditions he has kept faithfully to his task, relieving the maladies which abound in the region, notably wounds, bruises, and sores, as the large item of absorbent cotton and lint on the dispensary list makes evident.

The political situation has not been serene. Some unpleasant signs of lessening favor appeared in the autumn of last year, culminating in October in decreased attendance at the dispensary and a temper of diffidence if not of fear toward foreigners, which is a fever thermometer for the gossip of the street, taking the place of daily papers in Fen-cho-fu. At this time the wife of the chief magistrate fell sick of tonsilitis, and the missionary physician was called to the yamen to examine the

A SHANSI WILD BOAR

One of the "bag" secured by Dr. Atwood's son, in the hunting trip mentioned

patient in the presence of the magistrate and of several court doctors and to prescribe. His treatment soon proved effective, despite the suspicions of the magistrate, who remarked a change in the color of the pills that were left, and in spite of the fact that the native doctors after he had gone punctured both tonsils from the outside with needles and covered the holes with plasters.

The coming of Dr. Atwood's son from Tientsin for his annual hunting trip to the mountains prompted the magistrate to question him concerning a treatment for the opium habit practiced in the metropolis. He pretended to be inquiring for a friend, but perhaps had a deeper purpose, as he is himself a notorious opium smoker. When the decree against opium went forth from Peking, he posted it on the gate and then went back to his opium pipe. No great influence for the reform is to be expected from such officials.

A Miracle Indeed

(*Marathi Field*)

From our mission station in Rahuri, West India, comes the story of a Christian woman, who, when talking to the women about her on Christian themes, was interrupted by a Brahman. He had listened to her words and thought to confuse her in argument. "In the ancient days you speak of," said he, "there were miracles; show me one of these and I will believe." Whereupon she answered: "See me! I am a woman of low caste speaking to you, a Brahman, these wonderful words of life! What greater miracle can there be? What more wonderful work can you ask to see than this?"

Another Church of Christ in India

(*Marathi Field*)

A new church has been formed composed of Christians from a group of five villages, with Phalava, some ten miles from Sirur, as a center. Mrs. Winsor, who reports the organizing of the church, calls attention to the fact that all the exercises of the day were entirely in the hands of a council composed of Christian brethren, pastors and delegates from the churches of the region, Dr. R. A. Hume, Mrs. Winsor and her son being only interested witnesses. The village schoolroom had been decorated for the occasion with mottoes, pictures, and bright-colored papers; but so many gathered for the exercises that they adjourned to a tent, which, in view of such a need, had been pitched in a shady spot beneath three

banyan trees. While the people were assembling in the tent a company of blind boys, who by their musical talents had helped in the evangelization of these villages, played and sang some of the popular Christian hymns. The preacher chose for his subject "Gold," comparing the new church to that metal, which is always precious wherever it is found, but after being burned, purified, and tested gains a much higher value. So they who composed this church were to be tried to show their faith and sincerity, and were thus to achieve a higher worth. Many non-Christians were present and followed the exercises with interest; when the offering was made, scarcely any one failed to give something to the church. So one more lighthouse shines forth amid the troubled waters of India's life.

An Expert's Opinion

(*Marathi Field*)

Prof. E. D. Burton, D.D., of Chicago University, was present at the recent graduation exercises of the mission theological seminary at Ahmednagar, at which nineteen students were graduated. From these nineteen, five students were chosen to make addresses on the occasion. Professor Burton at the conclusion of the exercises declared that what he had seen and heard had far exceeded his anticipations, and that "it would be hard to find a theological seminary in America with nineteen graduates from whom five representatives would make addresses better for matter, expression, and delivery."

As It Looks to a Newcomer

(*South African Field*)

In writing of his first impression of mission work in Natal, Rev. Walter Foss emphasizes the fact that the work of the missionaries is coming to be largely supervisory, native pastors and teachers doing the larger part of the direct labor among the people. In this mission such supervisory work is of utmost importance. The natives are yet virtually children, and disappointments are lessened as well as hopes justified by considering and treating them so. Upon the grace and tact that the missionary exercises in guiding native pastors and teachers depends in large measure the success of the mission.

Village work cannot be done so rapidly here as in some Asiatic countries. People are scattered in their location and are slow in their action. When one goes out to do "kraal preaching" it consumes a good deal of time, as the people consider haste to be undignified; moreover, they are not as a rule sufficiently eager for the gospel to run to hear it.

The large number of missionaries among the Zulus in proportion to those in other lands is further justified by the potential value of the Zulu as the coming evangelist of Africa, and by the increased difficulty of the work due to the presence of the white races. The political and social transformations now going on make hard conditions for the native of Africa. He must be held by a steady hand until he crosses the divide between darkness and light. In particular a tremendous responsibility rests upon the mission in connection with the schools at Adams, Inanda, and Umzumbe. They fill a large place in the missionary work, and they must be strengthened and enlarged whenever there is need and opportunity. The work in Durban under Mr. Bridgman and Dr. McCord is of first importance and vital to the colony.

A royal welcome meeting was held at Adams upon the arrival of Mr. and Mrs. Foss, to which all the Christians of the district gathered. Various addresses of welcome were given, not only by missionaries, but by native pastors and representatives of the old men and women, the schools, the football team, the remoter stations, of all the many-sided life of the mission.

The New Church at Nauru

(*Micronesian Field*)

March 28 was a day of rejoicing on Nauru, when the new Protestant church was dedicated. For since January, when a part of the old church was torn

THE NEW CHURCH, NAURU

down and the rest made over into a schoolhouse, Sabbath services had been held beneath the trees in the interior of the island, and the conch shell rather than the large church bell had been used during these months to call the people to worship.

When the day for the dedication came, it seemed as if the whole population had turned out to share in the exercises. At half-past nine the first bell rang, the doors were opened, and Mrs. Delaporte, Miss Linke, and the seven deacons were kept busy seating the people. There were present Chinese and natives from Kusaie, Pingelap, Mokil, Truk, Ponape, the Mortlocks, the Marshall Islands, besides the people of the church and a sprinkling of Roman Catholic natives — perhaps 1,100 human beings in all. The governor, the representatives of the Phosphate Company and the Jaluit Company, and a number of other white residents, men and women, were present also; such a mixed congregation as perhaps no other island of Micronesia could furnish.

A choir of 112 voices sang the hymns of the day, and when the whole congregation joined in "Coronation," it seemed to the missionaries like a foretaste of heaven. The story of the mission was told by Mr. Delaporte in three languages, Nauru, English and German. The offering was to help in paying off the debt still resting on the church, and though the resources of the people are small, there were brought in five plates full of silver mixed with a few gold pieces to vary the color. And that congregation of natives, whose possessions consisted of a few cocoa palms and who until recently knew nothing of money or the saving of it, gave in that single collection 657 marks, or $165 in coin. Gifts from the white residents amounted to about $50; so that with the special donation of $500 from the Honolulu friends who are supporting the work in this island there was received $711.09, clearing off all the debt of $541 and leaving a balance of over $100 towards some debts on the mission buildings. On Good Friday the little church gathered for the first time to celebrate the Lord's Supper.

A Meeting of Moment at Kortcha

(European Turkey Field)

For its thirty-eighth annual meeting, recently held, the European Turkey Mission traveled far and assembled at Kortcha, Albania, in the southwestern-most corner of its field. There were good reasons for this, chief of which, no doubt, was the fact that questions of vital importance to the work among the Albanians were to be up for discussion, and if possible for settlement. Whether that work should be carried on at two stations or centralized at one, and if there was to be but one station where to locate it, were matters seriously and thoroughly considered. With a view to the decision of these questions an exploring committee consisting of Treas. W. W. Peet, Rev. Robert Thomson, and Rev. E. B. Haskell had been sent out through Albania and reached Kortcha upon the second day of the meeting. Their recommendation looked toward the choice of Elbassan as the central Albanian station, provided there should be some improvement in the roads by which it is reached and in the healthfulness of its condition.

Other questions of moment commanding consideration were, first, the proposal to co-operate with the Methodist Mission in the publication of the *Zornitsa;* second, that of taking into the fellowship of the mission the members of the Greek Evangelical Union and their work in Salonica and Serres, which would secure uniformity in missionary administration and bring all four of the principal peoples in the Balkan Peninsula, Bulgarians, Albanians, Servians, and Greeks, within the field of our mission; third, the exigency which calls for another man to re-enforce the Salonica station.

An interesting incident connected with this meeting was the fact that it was in session at the very time when the reactionary outbreak was taking place at Constantinople and in Cilicia. But just the nature of the trouble could not be gathered from the meager dispatches coming from Constantinople.

Of the reception given to the visiting delegates by the people in Kortcha, Dr. J. Henry House writes as follows:—

"The welcome given us by the Albanians of the city, both Christians and Moslems, showed a cordiality which was most remarkable. To kindly salutations upon the streets (and these sometimes in the English language) there was added a remarkable demonstration on April 12, when the mission, as a body, was visited by some two hundred members of Albanian clubs with a banner. Words of welcome were spoken, and satisfaction that we had visited them was expressed by the beys and leaders within doors, while without, songs were sung in Albanian by the crowds which filled the yard and adjoining street. Of course they desired our mission to establish a boys' high school in their midst, but, notwithstanding the favor they had to ask of us, the whole demonstration was unique and unprecedented in the history of our mission, and could not but warm our hearts towards this Albanian people.

"Everything about our welcome shows that we are visiting Albania in a critical time in its history, and the sights and sounds around us tell us of the awakening to the consciousness of its needs and abilities by the most ancient people, probably, of the Balkan Peninsula. However, we do not deceive ourselves with the thought that this awakening has anything in it of a spiritual character, for it is evidently altogether along material lines. Courageous, persistent, and patient effort of a rare kind, we believe, will be required, notwithstanding these friendly demonstrations, to give the gospel to the Albanians."

LETTERS FROM THE MISSIONS

EASTERN TURKEY MISSION

THE SITUATION AT VAN

Rev. E. A. Yarrow, of Van, writes: —

"We look anxiously for every mail, expecting to see the permission to begin our school building, but our hearts are sinking as post after post comes and no fresh news. I hope you haven't forgotten the question, although the Prudential Committee has said that they could not make the appropriation. We are like a man running on the edge of a precipice; if he stops he will fall, and if he runs fast he will probably fall in the end, but he will have reached nearer the place he was aiming at.

"I have tried to think what we should have to do with our work if our appropriation is not raised. The first thing probably we would have to do would be to disorganize our boys' high school, and if we did that there would not be much object in our keeping up the primary department. The result of this step on our general work is as clearly to be seen as the sun in the sky. We would at once lose nine-tenths of our influence in the city. We might be able to build it up again by maintaining a smaller evangelistic work, but even if this were possible, I think it would take at least ten years' time.

"And our educational work is of the utmost importance, as we must train our own workers. This has been very vividly impressed on my mind this spring. I have written to three college cities, asking them to recommend me a teacher for next year, but there is not one to be found. Whatever is done ought to be done in some sort of definite shape, at least for poor Van. We ought to know whether we are to go forward or retreat. The present situation is too nerve-racking and dangerous, as, unless the Lord intervenes, it will lead us to bankruptcy.

"I know the whole question is terrible for you, but we must send our pleas to headquarters. The Lord give you wisdom in dealing with this most important question. It simply makes one's heart sick to look around at the wonderful opportunities here and the years of sacrifice which have been put into this work and then have to say to himself, 'The means are lacking.' We know that 'whom the Lord loveth he chasteneth,' but it does not seem possible that this is the kind of chastisement the Lord has prepared for his loved ones. The situation at Van is not that several branches of our work must be modified or discarded if we cannot have increased funds; with us it means a blow at the very heart of our work, as our station is one of the least developed as well as one of the most promising in Turkey."

CENTRAL TURKEY MISSION

IN BELEAGUERED HADJIN

The unknown fate of Hadjin and of the missionary interests there wrought upon the hearts of many besides the immediate friends of the ladies at that high and lonely post, cut off from the rest of the world during the lawless period of massacre in Central Turkey. All will be glad to read even yet parts of a letter received, June 5, from Miss Virginia Billings, relating in detail the events of those days when they could only guess what was going on beyond their mountain wall and wait to see what should befall them if the fanatical mountaineers succeeded in entering their grounds. It is to be understood that the Hadjin Home is located outside the city on premises of its own, where in time of riot it would be peculiarly isolated and exposed: —

Closing In

"On Wednesday, April 21, we heard firing on the Adana road and the wild villagers came closer to the city. We

began to feel that we were indeed hemmed in. Early in the evening all the little vineyard houses on all sides of Hadjin were burned. This struck terror into every one's heart. The watchers on the mountain sides all fled into the city. We were left all alone in Hadjin with only three men on the place, but a little later twelve orphan boys came over to help watch for fires. We Americans had sent a petition to the government for protection, but there were only a few soldiers in the barracks, and they were afraid so they did not come.

"The next morning the Turks appeared on the mountain south of our house, but fortunately a volunteer guard of Armenians had come to our rescue by that time and scared them away. We were shut in all day by the bullets, but after dark people began coming here for refuge. We let the women and children in, but sent the men back to the city to defend it. After this, every night people came until we had about three hundred from the very richest to the very poorest people in the city. Among them were three smallpox cases.

"Miss Lambert's most trusty man, while taking a telegram to the office, was shot and instantly killed. After this it became daily more and more dangerous to send telegrams or to get them. The telegrapher would throw the telegrams received out of his window and after dark some one would brave the bullets and creep around on hands and knees and try to find them. No doubt some were lost.

"On this day six soldiers came out to protect us in Hadjin Home because of a 'terrible telegram' from somewhere that the Americans must be protected. They did excellent service in keeping the villagers from coming down the mountains on this side of the city near our house. They would call up to them, 'There are no orders to attack here,' or, 'It is forbidden to come here.' We should certainly have had trouble if they had not come. No help at all was sent to the Americans in the city. After this no one dared to appear on the street anywhere during the daytime, and day by day the wild villagers around us seemed to increase in number."

The Relief

Telegrams were received on Friday and Saturday saying that relief was on the way, but none of this relief came and the people became still more alarmed. Fires were started by the enemy, but fortunately the wind carried them where they did no harm. At last on Wednesday afternoon (the 28th) everything was changed. A message from the long-expected colonel was received, saying that relief was on the way to the city; he had been trying in vain to come to them; even his signals had failed. The rejoicing was immediate; church bells began to peal forth the tidings that the city was saved. The besiegers withdrew and the firing ceased. Soon the soldiers arrived for defense and "the colonel himself made a formal call the next day, and offered to send more soldiers if we wished them and promised they should stay as long as we felt the least need of them. Two days later, in accordance with a telegram from Aleppo, the police commissioner came to see if we had suffered any injury or loss. A little later an officer came to see if we were well protected. It must be that these people have had it greatly impressed upon them that foreigners must be cared for. Ah, it is better to be a foreigner than a native of this country.

"The casualties among the Armenians were not great; six or eight were killed and ten or twelve wounded. But the animals suffered. They were about a week without food, and most of them died. Many that were feeding up the mountain were stolen by the Turks. The shepherds, fruit growers, and gardeners sustained the heaviest losses. There is no work now for the day laborers, and it is estimated that from 2,000 to 3,000 families will be without any food in a few days. There

is very little in the market, and no caravans have come to the city for three weeks and probably will not dare to for some time. The roads are still dangerous and we hear rumors of terrible things in other places.

"I feel sure that Hadjin owes very much to the British and American consuls in Adana and Mersine. They evidently compelled the Turkish government to do something."

MISSION TO THE PHILIPPINES

A DOCTOR AT A DISADVANTAGE

Mrs. Sibley, writing from Davao, May 15, gives a graphic account of the way medical work in the Philippines has to be done with the insufficient equipment so far attained. But courage, devotion, and faith, united, to be sure, with skill, can work wonders anywhere: —

"Dr. Sibley is kept very busy; always the unexpected happening. Last Saturday word reached here that the captain of the constabulary was very ill at Ulati, a small place on the east coast; so, accompanied with some soldiers, the doctor started across the gulf in a small launch. Leaving the boat on the other side, they walked over the hills, sometimes wading streams in water up to the waist, sometimes in *cogone* grass almost as tall as they were themselves, and again on a beautiful open trail; green grass, green trees, along old river beds with wild chicken, wild hogs and deer all around. They ended their trip by a two-hour row in a small boat in the boiling hot sun, arriving at Ulati at 11 A.M. Sunday, having left Davao at 4 P.M. the day before.

"They found the captain very sick, with little care and without provisions, as the boats bringing the annual supply were late. The patient had a high fever, was choking with thirst, and the water was bad. So my husband went to a small store to see if he could get any kind of canned fruit. He asked the

THE HOME OF DR. AND MRS. SIBLEY

"The house we and our ants live in. The ants are in the majority, and object to our kerosening the floors. The centipedes agree with them, but the lizards are neutral. The small, pole-like trees are the famous beetlenut trees."

THEIR NEIGHBORS ACROSS THE ROAD

storekeeper what he had and was told, 'Rice, dried fish, and clothes.' Some of the men started back almost at once for provisions, and also to secure a launch large enough to go up the east coast, which is very rough and dangerous, especially at certain seasons of the year. They had some difficulty in getting the launch, but finally got the captain home on Thursday afternoon. How many times we have wished for the hospital and the nurse, this man needs good nursing so badly! It will all come in time and we will enjoy it all the more for having waited, but one is so apt to get impatient.

"We are all well and comfortable. We enjoy our home and flowers so much. And we have good chickens to keep us supplied with fresh eggs and palatable meat also. The native evangelist is doing well so far. He is a quiet man who spends much of his time studying. He does not draw crowds at once, but I think they will come slowly and I trust surely."

JAPAN MISSION

A STATESMAN'S VISIT

In a letter from Tsuyama, dated May 5, Rev. Schuyler White tells of a recent visit to that place by the Hon. Shimoda Saburo, who has represented the city of Yokohama in the Japanese parliament through the whole twenty years of its history. Mr. White describes Mr. Shimoda as "a stanch Christian, an author of note, for many years editor of the Tokyo *Minichi*, a man of strong convictions and the courage to uphold them, one of the forceful personalities in the political world." His steadfast championship of popular interests as against all government officialism, together with his popularity as a public speaker, has won for him the name of "the John Bright of Japan."

While the occasion of his visit to Tsuyama was a matter of public business, he used the Sunday covered by it for an address to the Girls' High School in the morning, to the Woman's Society of the church in the afternoon, and in the evening to an audience of men who filled the church to overflowing. His subject was, "The Doctrine of the Kingdom of God," based upon the words, "Thy kingdom come, thy will be done, as in heaven, so upon earth." The impression which he made on his audience and the influence of it for good in the community, Mr. White declares "cannot fail to be of great help in the work of our church."

Mr. White records a significant inci-

dent in connection with the banquet given at the leading hotel in honor of Mr. Shimoda, at which of the forty present not more than seven were Christians. "In his speech of welcome the mayor said out of deference to the guest's temperance principles no saki would be served. This is the first instance in the history of Tsuyama of such a banquet with nothing stronger to drink than tea. In his response, after thanking them again for their consideration of his views, he seized the opportunity to explain his experience and attitude on the custom. For the majority of those present it was probably the first temperance talk ever listened to."

NORTH CHINA MISSION

HIS FIRST TOUR

Rev. Vinton P. Eastman, who went to China in 1908 and who is located at Lintsingchou, records some impressions made upon him by his first experience in standing up before a crowd in a Chinese village street: —

"Last week I indulged in the first preaching tour of my missionary experience. Mr. Ewing was off for an hour's visit and street preaching to Pei Tsang, the nearest outstation of Tientsin, and invited me to go. It is an hour's journey by 'rikisha and on foot from here. The day was propitious, for it was fair day (every fifth day is fair day in many villages), and a crowd would be found on the streets. These village crowds are always well-mannered but curious, and apparently glad to listen, especially when a foreigner speaks. After Mr. Ewing and the helper had spoken I essayed a few words in English, which Mr. Ewing translated.

"We then repaired to a restaurant, where Mr. Ewing partook zealously and I very sparingly of Chinese food. Some day, perhaps, when I have become accustomed so to twist my tongue and shut my mouth as to properly utter the Chinese words, I will also have my digestive organs under such control as to be able to eat, enjoy, and inwardly digest Chinese food. As yet I am far from adept at either process. The spirit is willing, but the flesh is weak.

"The striking points about such a trip, aside from the curiosity of the crowd and their friendliness and good will toward the foreigner, with their willingness to listen to if not to heed the gospel message, are their shepherdless condition and their numbers; multitudes of them, perhaps not which no man can number, but which no man has numbered. They teem the cities, throng the villages, and dot the plains, hundreds of them finding it an unending struggle to make a living and other hundreds knowing not how to make a life."

MADURA MISSION

AN INGATHERING OF SHOEMAKERS

On a recent tour from his station at Palni, on the evening of the third day of preaching, at a place called Variapoor, Mr. Jeffery had a happy surprise: —

"I had just put out the light and gone to bed when a lantern appeared at the open tent door, and I heard a voice saying, 'Sir! Sir! may we come in?' I at once lighted my light and there entered not only the light bearer, but a body of stalwart men, partly filling the tent. They were Hindus of the shoemaker caste. They had come to pledge themselves to Jesus Christ.

"I stood there in my night clothes and wrote down the names of fifty-one persons who that night gave up their bloody idol, Kaliammal, and took Jesus to be their God. And standing there in the quiet of that consecration moment, I prayed for them, blessed them, and sent them, their hearts filled with peace and with a new sense of being children of God, back to their homes.

"The next day thirty more names were added, making altogether eighty new Christians, in spiritual things feeble as newborn babes, to be nurtured,

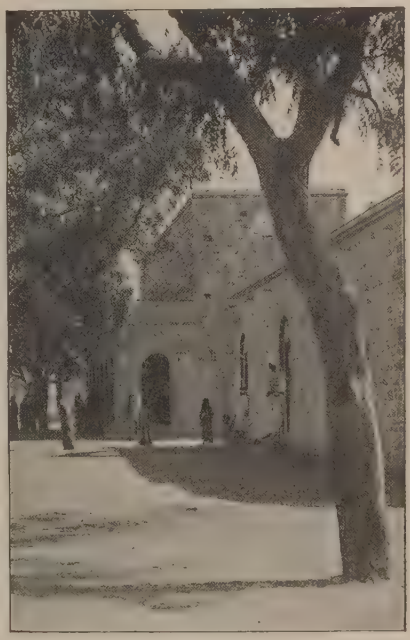
inspired, and helped in their purpose to keep in the heavenly way. Pray that those of us who have this new responsibility may have wisdom to know how to guide them so that not one shall be lost."

MARATHI MISSION

THE BACKBONE OF INDIA

In the rearrangement of location after furlough Rev. and Mrs. Edward Fairbank have returned to Vadala. In writing of conditions there Mr. Fairbank dwells especially upon the significance of a new or largely increased element in the school life. The reason why the attendance is on all hands larger than before is, he says, because "our schools are being more and more attended by the children of the Maratha castes. It is an exceedingly interesting development. One school has had thirty-five children from the Maratha caste during the year. Another school has had over fifty children from that caste. Many of the Marathas or agriculturists do not hesitate to send their children to school in the outcaste section. In some cases they even send them into the rest house of the outcaste section. I am amazed at the gradual and steady increase of these children in our schools. It is most gratifying. I consider it a harbinger of things to come.

"The requests that now come to me for schools in nearly all cases are from the Marathas, and one of the hardest problems before me now is to know how to meet these demands. It is just a great opening to our Christian work to have schools among the Marathas. We feel here on the ground that we must seize the opportunity, the open door to the population which forms the backbone of India. I have earnest requests from a dozen villages, in nearly all of which the Marathas are the petitioners. Only yesterday morning I went to one village that has been calling for a Christian school for the last five or six years. The villagers said they would furnish the school building and the house for the teacher, if only we would give them the teacher. Thirty-five children before me, gathered without any previous notice, was



IN THE SCHOOLYARD, VADALA

a knockdown argument as to the need and meaning of their request. What can we do with such urgent petitions?

Too Important to Disregard

"The former requests for schools were generally from the lower castes. These requests are now almost entirely from the great middle caste, *viz.*, the agriculturists. Their interest in Christianity has been of slow but gradual growth. I cannot emphasize too strongly the deep, far-reaching meaning of this movement. We cannot in any sense of the word afford to turn them back.

"If the agriculturists should begin to accept Christ, I am convinced that there will be accessions to the Christian

church by the hundreds and thousands. The one great obstacle today is caste. Their faith in the ancestral religion, the worship of idols, and all the impositions of the priestly caste is thoroughly shaken. On the other hand they squarely and openly acknowledge that Christianity is through and through true. Its effect upon the lower classes has been evident to all."

THE WIDE FIELD

INDIA

SOME PHASES OF HINDUISM

A paper on the above topic was read recently before the Indian section of the Royal Society of Arts by Mr. K. G. Gupta, member of the Council of India, whom the presiding officer introduced as being one of the first two Indians to achieve the signal and well-merited distinction of becoming a colleague and adviser of the secretary of state of India. Dr. Ernest Hume speaks of it as an address of special importance and calls attention to the following summary of it taken from the *Dnyanodaya*:—

"Mr. Gupta said that, while much was heard in this country of political unrest, little heed was taken of the great religious upheaval that had overtaken the Hindu world. Hinduism was passing through a severe crisis, and it remained to be seen how far its powers of adaptation and assimilation would come again to its help and in what form it would ultimately emerge; but he took a very hopeful view of the outlook.

"The caste system had served useful purposes in the past, but it had not now a single redeeming feature; and if the Hindu was again to lift his head and take part in the great work of nation building, he must revert to the original Aryan type and demolish the barriers dividing the community. Happily, sumptuary restrictions were being gradually relaxed, so much so that in large cities like Calcutta they had nearly lost all their force. The pernicious practice of early marriage did not yield so readily to the influence of Western civilization, but even in this respect there were some signs of hope. Progress towards a better state of things had been slow no doubt, but there was hope of acceleration as time proceeded.

"In emphasizing the domination of the Hindu mind by lofty spiritual conceptions handed down from immemorial times, Mr. Gupta expressed the conviction that the descendants of such a spiritual race could not drift into skepticism or irreligion. It might be hoped that the unsettling of beliefs caused by contact with the West would be temporary, and that in future the religion of the Hindus would be purged of superstitious excrescences and would contain not only what was best in its own ancient faith, but also such precious gifts as the other noble creeds had to offer."

MADAGASCAR

A HARASSED MISSION FIELD

Reports from Madagascar at the recent annual meeting of the London Missionary Society indicated that the anti-religious policy of the French government was still being pressed, though in quiet ways. Elementary education has been reduced to a mere fraction of its former amount, and except in station schools supervised by resident missionaries very few mission schools remain, while the state schools that take their place are miserably inadequate. As a result thousands of children are left without any school. Even the higher schools connected with the mission are put to great disadvantage by a new regulation which makes only the pupils from the state schools eligible for gov-

ernment appointment. Moreover, the number of scholars a missionary may have under his care is strictly limited.

It is almost impossible to erect any new churches, permission being either refused or withheld. Worse yet, in districts remote from the capital, and in the country districts generally, the government is found to aid paganism and to discourage Christianity. The old pagan superstitions, cruelties, and debaucheries are tolerated and even openly approved by the officials. Missionaries are cheered, however, by finding that in spite of this hostility and adverse official influence thousands of Madagascar Christians remain loyal to the truth they have received. They even hold it with a firmer grip for the testing to which they are subjected.

JAPAN

AMERICAN INTERPRETERS

The *Japan Mail* for March first contains the following appreciative recognition of what has been done by "United States citizens in facilitating the acquisition of the Japanese language and in making Japan known to the world":—

"So long as the study of this country's tongue is carried on, the name of Dr. Hepburn will be venerated. Without his dictionary, the first ever compiled, all approach to Japanese would have been terribly difficult. Nor can we forget that the earliest phrase-book came from the pen of another American, Dr. Brown; that an admirable grammar of the spoken language is due to Dr. Imbrie, and that Dr. Greene has compiled an excellent course of study in Japanese. Turning again to the names of Americans who have acted a great part in interpreting Japan and the Japanese we find Griffis, whose 'Mikado's Empire' remains to this day a classic; Wigmore, who with the collaboration of Dr. Simmonds, elucidated many problems of feudal Japan; Knox, who opened the door to Japanese philosophy; Clement, who has given us an admirable work in 'Japan as It Was and Is'; Knapp, whose 'Feudal and Modern Japan' will always be read with pleasure; Gulick, whose 'Evolution of the Japanese' is one of the profoundest works ever published on that subject; de Benneville, whose 'More Japanico' has excited deep interest; Fenollosa, who acted a great part in introducing Japanese art to the Occident; Miss Scidmore, who has contributed largely to Anglo-Saxon knowledge of Japanese customs and character; Atkinson, who is one of the chief expounders of Japanese Buddhism; DeForest, who has enlightened us on Japanese religions and the ethics of Confucius; Dr. Greene on Shinto sects; Lafcadio Hearn, whose works require no reference; Lowell on Esoteric Shinto and Occult Japan; and many other distinguished authors."

AN ASIDE TRIBUTE

Some time ago a memorial dinner was held at Nobles' Club, in Tokyo, in honor of the late Dr. David Murray, of New Brunswick, N. J. Dr. Murray had spent nearly six years in Japan and had taken a prominent part in shaping the school system of that country in its early, formative stage, having to do with the establishment of the Imperial University and the normal high schools at Tokyo. An address in his memory was made at this dinner by Professor Fujisawa, of the Imperial University. In the course of his tribute to Dr. Murray he took occasion incidentally to express high appreciation of American missionaries in the following words:—

"It would be an act of gross injustice and savage ingratitude were I to forget the great work done by the missionaries, and foremost among them the American missionaries, so worthily represented here tonight. Besides their ordained work, and even confining our observation to the field of secular education, it will be well-nigh impossible

to overestimate the huge indebtedness we owe to their sympathetic and untiring efforts. Their labors date as far back as a decade before the beginning of the Meiji era, and we might most opportunely celebrate the fifty years' jubilee of the first American missionary work. Their labors, though acknowledged, have not seldom been too slightly estimated. The dissemination through every stratum of our social organization of the knowledge of foreign languages, which is the key to all knowledge, is in a large measure due to the unsalaried labors of these pious men and women. Even the seeds of scientific studies, which should predominate our future life as a nation, were sown by these pioneer missionaries, and their labors in this field ought not to be totally eclipsed by the later phases of the scientific investigations here in Japan. I believe this view is shared by such true exponents of the scientific spirit in the Land of the Rising Sun as my colleagues, Professors Tanakadaté and Watasé. Incidentally may I remark that these *savants*, though not personal friends of Dr. Murray, have joyfully come to this dinner in memory of one who did so much for the growth of the unique institution, the flowering seat of the highest learning and scientific activity in the so-called Far East, with which they are inseparably connected.

"We regret the absence tonight of such a good old friend of Dr. Murray as Dr. Greene, who is now on a visit to America."

THE PORTFOLIO

How One Woman Escaped

A Kessab girl named Feride, twenty years of age, had a remarkable escape. She had gone over to the village of Ekijalook (Twin Hollows) to save the little bridal *trousseau* of one of her friends. It was well on in the afternoon when she had gathered up the garments into a bundle. And when she hurried out into the street to join the fugitives she found to her dismay that every one had gone beyond sight and hearing. A moment more and she saw a host of Arabs rush through the street. She dashed through several little gardens and reached the rocks and underbrush above the village. On and on she made her way without being discovered. In a deep cleft between the rocks she hid and listened. She had dropped the precious bundle, but kept in her hand her New Testament, which was more precious than anything else.

As she listened and watched many more Arabs and Turks ranged past the entrance to the cleft. Then came one who peered in closely. Their eyes met. He gave a cry to his comrades, "There is a maiden here!" and sprang forward. She summoned her whole strength and leaped up the side of a great rock which rises up above the village. It was a feat which no athlete could commonly have done. At first the Arab could not follow her. He cried again to his companions. They replied by shouting to one another, "Surround her! Surround her!" She was now standing on top of the rock in full sight of fifteen or sixteen Arabs, all in her pursuit. They called fiercely to her to come down. She answered in Arabic, "You may shoot me, but I will never give myself up!" Then they ordered her to throw down to them the purse she had in her hand. She told them it was not her purse, but her holy gospel. And she held out her hands in prayer to God.

Just then the Arab who had first seen her made a spring up the side of the rock. She leaped in the opposite direction down into some brushwood, but was caught at the side of the rock by branches of brier. The Arab came on over the top of the rock and had reached out his arm to seize her, when

a Christian young man who had taken refuge in another part of the brushwood fired and shot him dead. He gave a long groan, threw up his arms, and fell prostrate upon the rock. The other Moslems were startled by the unexpected shot and retreated for a time. This gave Feride time to escape into the caves farther up the mountain side, where she remained entirely alone all night and part of the next day. When I was in Ekizolook the Arab had not yet been buried. I took his headdress, a coil of black wool and the *keifiyye* which goes with it, as a trophy. Feride herself told me the story of her escape. Her eyes were bright and her cheeks flushed as she recalled the dangers through which she had passed. She said that after she was discovered in that cleft of the rocks all fear left her. A strange courage came over her, and she felt sure that God would save her from being captured.

From "The Sack of Kessab," by Rev. Stephen v. R. Trowbridge, of Central Turkey.

A BABY TOWER IN SOUTH CHINA

Into this the bodies of dead infants are thrown

Losing a Soul in China

In the small hours of this morning, I heard a man calling out loudly; the voice gradually got fainter as the crier moved farther off. It seemed to be some one's name that he was calling, and I wondered what it could be. It was the sixteenth day of the Chinese month, so there was moonlight. Today I said to the watchman: "Watchman, what was that voice that I heard calling out at a quarter to three this morning?" He answered: "It was a man going round the streets looking for his child's soul." The child, it seems, was at home, crying and frightened, and the father thought that its soul had slipped out, so he was going about carrying a lighted, fragrant taper to induce the idols to help him. At the same time he was calling out the boy's name to try and get the soul back again into his child.

From a Fuh-Kien medical missionary's letter, in Mercy and Truth.

The Unfinished Task in Japan

We would not give the impression that Japan is nearly evangelized. Far from it. There are at least 30,000,000 of this people who have never heard of Christ, except in the most general way. There are three provinces without a missionary in them: Shiga, with a population of nearly 80,000; Saitama, with 1,250,000; and Niigata, with nearly

2,000,000. Toyama, with its nearly 800,000, has only one missionary. Fukushima, Miyazakisaga, and Yamanashi have only two missionaries each, although they have an aggregate population of nearly 4,000,000.

From seventy-five to eighty per cent of the 70,000 Protestant Christians and the large majority of the self-supporting churches are found in the cities of Tokyo, Kyoto, Osaka, Kobe, Okayama, and Sendai and the region immediately about them, including the Gumma Ken, containing an aggregate of about 12,000,000 of people. The other twenty-five per cent of the Protestant Christians are made up for the most part of weak, struggling bands of Christians, scattered among nearly 40,000,000 of people. Three-fourths of the population of Japan are living in villages and towns of 3,000 or less, and they are almost untouched by the gospel.

From article by Rev. J. D. Davis, D.D., of Kyoto, in The Missionary Review of the World.

Crescent *vs.* Cross

Although some experienced missionaries state that the opposition of Mohammedans to Christianity is not so bitter in some places as it was a few years ago, yet, taking a broad survey of Mohammedanism, I am convinced that it is the only virile and aggressive faith that Christianity has to meet. Its missionary propaganda in India, carried on in a variety of ways, is by no means ineffective. It is still spreading, chiefly, if not entirely, at the expense of Hinduism. . . . The great religious battle of the future will be between Mohammedanism and Christianity, not only in India, but throughout the whole world. Heathenism, with its foul idolatries, its gross absurdities, its inane superstitions, is bound to give way, and, indeed, is giving way very rapidly. Buddhism, the only religion that is worthy of any comparison with Christianity, lacks strength and robustness, and though it attracts a few refined Western dabblers in what to them are new religious ideas, it cannot possibly withstand the aggressive energies of a progressive Christianity. But Mohammedanism, with its stern, uncompromising and loveless monotheism and its few simple rules of life, has far greater power than the Church of Christ realizes. If she did realize it, surely she would attempt more evangelistic work among the adherents of this faith. Some of the finest men I have known have been Mohammedan converts. I have emphasized our great need of evangelizing these people, for I know the need to be real and pressing. It is very little that all the missionary societies combined are doing for Mohammedans, and yet they are the people for whom most ought to be done.

From address of Rev. T. W. Norledge, of Calcutta, at the annual meeting of the Baptist Missionary Society in Metropolitan Tabernacle, London.

Missions an Essential

Missions are not an accident of the church's life; they belong to its essence. It is not optional to pay our debts, nor is it condescending to a troublesome social prejudice. It is a matter of honor. A man who repudiates his debts is bankrupt; the church that disavows missionary sympathy is bankrupt in evangelical grace and universal faith. The church owes itself to Christ and in Christ's name to the world he died for. We have a possession the world has not. It is a possession which it is alike death to lose and death to hoard. To hoard *is* to lose. To hide this life is to kill it. To monopolize it is to starve it. To hug it is to smother it. Just to repose on it is to overlay it. If the church does not annex the world, the world will annex the church. Even for the individual Christian missions are not voluntary, if you mean that before Christ he may or may not be interested, just as he likes. He must be interested; he must support them. You are bound by your Christianity to be interested in the missionary idea, the missionary principle, the missionary spirit, the missionary enterprise. Not to be interested would be to confess

that you did not understand your own creed. You may criticise methods, and you ought to do so from time to time, but it must be from inside, as sympathizers; it must be as *helpers* of those who are responsible for the methods.

From "Missions in State and Church," by Principal P. T. Forsyth, M.A., D.D.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

April 26. At Victoria, British Columbia, Rev. and Mrs. William Hazen, of the Marathi Mission.

May 28. At Seattle, Mr. and Mrs. Merrill A. Peacock, of the Marathi Mission.

June 14. At New York, Rev. J. P. McNaughton, of the Western Turkey Mission.

July 2. At San Francisco, Dr. and Mrs. D. Z. Sheffield, of the North China Mission.

DEPARTURES

July 24. From Boston, Dr. and Mrs. C. D. Ussher, returning to the Eastern Turkey Mission; also Miss Anna F. Webb, returning to the Mission to Spain.

July 27. From San Francisco, Rev. and Mrs. William B. Stelle, returning to the North China Mission.

BIRTHS

April 15. A son to Doctors William and Sarah Cammack, of the West Africa Mission.

June 24. At Auburndale, Mass., a daughter, Margaret Trowbridge, to Pres. and Mrs. John E. Merrill, of the Central Turkey Mission.

DEATH

July —. At Osaka, Japan, Miss Mary B. Daniels. This cable dispatch was received July 8. (Fuller announcement and comment next month.)

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In chronicling last month the arrival in this country of Mrs. D. M. Rogers and her son, the baby's name was given as Paul Nathaniel. This was the name decided upon by the parents at the birth of the child. After the tragic event at Adana it seemed to the mother that the boy should inherit his father's name, and so he was baptized Daniel Miner Rogers.

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A pleasant break in the routine at the Rooms was a visit on July 2 from two leaders of the Kumi-ai Church in Japan, Rev. Teraji Makino, pastor of the Kyoto Shijo Church, and Mr. Sadae Takaki, a layman and business man of Osaka and deacon in the church there. Both men are trustees of the Doshisha. After visiting various cities in this country, in particular New Haven, where Mr. Makino was once a Yale student, the visitors are to go to St. Paul as delegates to the Christian Endeavor Convention there. A group of ministers and laymen, including some of the officers and Prudential Committee of the Board, had the pleasure of lunching with these representatives of Japanese Congregationalism.

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At the Central Church, Boston, June 16, Anand S. Hiwale, of Bombay, was ordained to the Christian ministry, President Beach, of Bangor Seminary, preaching the sermon and Mr. Denison offering the ordaining prayer. Mr. Hiwale has been one of the native preachers in the Marathi Mission, and on his own initiative came to this country a few years ago for higher education. After graduation from Bangor Seminary he studied at Bowdoin College, working his way along with some help from loyal friends whom he has made since his arrival here. Now by invitation of the mission and in accord with his eager desire ever since he set out for this land, he returns to India to work for his own people as a helper in the mission where he was won to Christ. Many friends in the institutions where he studied and in the places where he has spoken will follow him with deep interest.

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We congratulate our friends in charge of the publication work in Constantinople in that they have been cheered by another gift of $250 from Miss Grace Dodge, of New York City. The gift is doubly welcome now that this department of our work in Turkey is tremendously important.

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At its meeting on June 22 the Prudential Committee had the pleasure of welcoming Dr. Edward W. Capen, who with his wife had just returned from a two years' journey of careful study of foreign mission fields. The travelers have visited, not only the missions of the American

Board, but of other English and American societies in Turkey, Africa, India, and the Far East, and have come home with a wealth of information and impression concerning the situation and methods of foreign missionary work today. Of some of these impressions Dr. Capen spoke briefly to the Committee.

DONATIONS RECEIVED IN JUNE

NEW ENGLAND DISTRICT

Maine

Bangor, Central Cong. ch., 75, Hammond-st. Cong. ch., 75, 1st Cong. ch., 75, all toward support missionary; Bangor Theol. Sem., for Shao-wu, 30,	255 00	
Bar Harbor, Cong. ch. and Ladies' Aux., for work in Turkey,	14 86	
Benton Falls, Cong. ch.	10 50	
Carroll, Union Cong. ch.	4 65	
Farmington, Mary F. Cushman,	5 00	
Hampden, Cong. ch.	8 03	
Lyman, Cong. ch.	1 00	
Minot Center, Cong. ch., for Harpoot,	30 00	
Pittston, Cong. ch.	2 80	
Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume,	217 50	
Rockland, Cong. ch.	25 66	
Springfield, Cong. ch.	6 00	
Warren, Cong. ch.	2 71	
Yarmouth, 1st Parish Cong. ch.	20 00	603 71

New Hampshire

Brookline, Cong. ch.	10 00	
Center Harbor, Cong. ch.	7 40	
East Derry, 1st Cong. ch.	5 00	
Hampton, Cong. ch.	18 08	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones,	127 46	
Pittsfield, Cong. ch.	27 80	
Rochester, 1st Cong. ch.	30 27	
Seabrook and Hampton Falls, Cong. ch.	4 00	230 01

Vermont

Barre, Cong. ch., toward support Rev. John X. Miller,	39 06	
Glover, Cong. ch., toward support Rev. Robert Thomson,	2 00	
Greensboro, Cong. ch., toward support Rev. Robert Thomson,	40 00	
St. Johnsbury, Frank H. Brooks,	2 50	83 56
Legacies.—Essex, N. Lathrop, add'l,		30 71
		114 27

Massachusetts

Amherst, Mrs. Edward E. Slocum, for Aruppukottai,	25 00	
Andover, Free Christian ch.	60 00	
Auburndale, Cong. ch.	26 05	
Berlin, Cong. ch.	3 75	
Beverly, Dane-st. Cong. ch., toward support Rev. Chas. H. Maxwell,	240 00	
Billerica, John E. Bull,	2 00	
Boston, Central Cong. ch. (Jamaica Plain), 200; Brighton Cong. ch., 132.28; Phillips Cong. ch. (South Boston), 53.33; Immanuel-Walnut-av. Cong. ch., 10; Romsey Cong. ch. (Dorchester), 9; Ezra Gifford, for native workers in India and China, 100; G. E. Kinney, 5; Ellen Smith, for Sholapur, 2,	511 61	
Bridgewater, Central-sq. Cong. ch.	16 27	
Brockton, Wendell-av. Cong. ch.	30 00	
Clinton, 1st Cong. ch., toward support Rev. J. S. Chandler,	50 12	
Cummington, Village Cong. ch., toward support Rev. Chas. T. Riggs,	4 60	
Deerfield, Cong. ch., 9.50; Rev. and Mrs. Irving H. Childs, for day school, West Central Africa, 20,	29 50	
Dunstable, Cong. ch.	32 00	
Easthampton, James Keene,	5 00	
Enfield, Cong. ch.	60 00	
Falmouth, Cong. ch.	61 23	
Framingham, Plymouth Cong. ch.	86 75	
Franklin, Cong. ch.	17 92	
Hadley, 1st Cong. ch.	14 52	
Haydenville, Cong. ch.	6 00	
Lawrence, United Cong. ch.	25 00	
Lee, Friends,	100 00	
Leominster, Ortho. Cong. ch., 66.72; F. A. Whitney, 15,	81 72	
Lowell, Highland Cong. ch., 23.42; 1st Trin. Cong. ch., 21.93; Kirk-st. Cong. ch., S. B. G., 9.50,	54 85	
Lynn, 1st Cong. ch.	22 84	
Malden, 1st Cong. ch., 267.80; Friend, 5,	272 80	
Methuen, 1st Cong. ch.	86 35	
Millbury, 2d Cong. ch.	64 15	
Millis, ch. of Christ,	33 72	
Natick, 1st Cong. ch.	35 26	
New Bedford, North Cong. ch.	25 00	
Newton, Eliot Cong. ch., 102; Harriet A. Clark, 10; Mrs. H. P. Kenway, 3,	115 00	
Newton Highlands, Cong. ch., 238.03; Mrs. D. Brewer Eddy, 100; Mrs. Margaret L. Eddy, 100,	438 03	
North Wilbraham, Grace Union Cong. ch.	25 22	
Petersham, Elizabeth B. Dawes,	100 00	
Pittsfield, South Cong. ch., Friends, 1.50; Mrs. Arthur W. Tufts, 50,	51 50	
Raynham, A. M. B.	10 00	
Richmond, Cong. ch.	50 08	
Salem, Tab. Cong. ch., toward support Rev. D. S. Herrick,	136 84	
Saugus, 1st Cong. ch.	6 60	
Sharon, Cong. ch., toward support Rev. W. H. Sanders,	45 31	
Sherborn, Pilgrim Cong. ch.	20 00	
South Framingham, Grace Cong. ch.	16 67	
South Hadley, Cong. ch., Rev. J. G. Nichols,	5 00	
Springfield, Hope Cong. ch., toward support Rev. B. V. Matthews,	81 20	
Stoneham, Cong. ch.	49 59	
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins,	71 03	
West Boylston, 1st Cong. ch.	15 47	
West Deerfield, Cong. ch.	50	
West Medway, Cong. ch.	13 00	
Williamstown, Williams College, class of 1892, R. L. Tarbox, 100, and Chas. L. Roberts, 100, both toward support Rev. Geo. Allchin, 200; Wm. R. Leete, 1,	201 00	
Winchester, 1st Cong. ch., of which 150 toward support Rev. A. W. Clark,	300 00	
Woods Hole, 1st Cong. ch.	8 00	
Worcester, Pilgrim Cong. ch., 137.74; Piedmont Cong. ch., of which 110 toward support Dr. J. B. McCord, 126; Plymouth Cong. ch., 42.63; Mrs. L. A. Bosworth, 2,	308 37	
Wrentham, Original Cong. ch.	23 00	4,175 42
Legacies.—Amherst, Edmund Hobart, by Moses M. Hobart and Frank A. Hobart, Ex'rs,	1,014 55	
Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l,	40 00	
Oxford, Louesa S. Ladd, by Willis A. Taft, Ex'r,	418 00	
Townsend, Nancy J. Dix, by Chas. F. Worcester, Ex'r,	1,068 21	2,538 76
		6,714 18

Rhode Island

Pawtucket, Anna C. Sheldon,	1 00	

Providence, Ida M. Gardner, toward support Geo. M. Newell, 1 25
Tiverton Four Corners, Rev. and Mrs. Robert D. Frost, 3 00——5 25

Young People's Societies

New Hampshire. — Berlin, Y. P. S. C. E., for Harpoot, 20; Hillsboro, Smith Memorial Y. P. S. C. E., 3.30, 23 30
Massachusetts. — Boston, Pilgrim Y. P. S. C. E. (Dorchester), for Pang-Chuang, 30; Baker Y. P. S. C. E. (East Boston), 1; Charlemont, 1st Y. P. S. C. E., for Harpoot, 7.50; Greenfield, 2d Y. P. S. C. E., for Pao-ting-fu, 10; Leominster, Y. P. S. C. E., 5; Melrose, Y. P. S. C. E., for Mt. Silinda, 10; Spencer, Young Women's Mission Club, for work in Turkey, 10; Sturbridge, Y. P. S. C. E., for Ing-hok, 7.50; Whitman, Y. P. S. C. E., for Mt. Silinda, 15, 96 00
Rhode Island. — Chepachet, Y. P. S. C. E., for work in Africa, 3 00

122 30

Sunday Schools

Maine. — Union, Cong. Sab. sch., for Harpoot, 2 27
New Hampshire. — Keene, 1st Cong. Sab. sch., Tirumangalam, 20 00
Massachusetts. — Boston, 2d Cong. Sab. sch. (Dorchester), 10; Phillips Cong. Sab. sch. (South Boston), for Shao-wu, 10; Lakeville, Precinct Cong. Sab. sch., 7.22; Lowell, Highland Cong. Sab. sch., Jun. Dept., 5; Malden, 1st Cong. Sab. sch., 15; Moores Corner, Cong. Sab. sch., 1.50; New Bedford, North Cong. Sab. sch., 10.48; Tyngsboro, Cong. Sab. sch., 7; Wellesley Hills, 1st Cong. Sab. sch., toward support Rev. J. C. Perkins, 2.91; Whitman, Cong. Sab. sch., for Mt. Silinda, 15, 84 11

106 38

MIDDLE DISTRICT

Connecticut

Bridgeport, 2d Cong. ch. 175 52
Canaan, H. C. Barnes, 10 00
East Haven, Cong. ch. 21 50
Fairfield, Hope chapel, for Harpoot, 5 00
Fairhaven, Pilgrim Cong. ch. 51 75
Farmington, H. L. Robbins, 50
Hartford, 1st Cong. ch., 230.60; Misses C. E. and K. C. Camp, toward support Mrs. Chauncey Goodrich, 100; Charles C. Russ, toward do., 100; Mrs. John W. Cooke, toward do., 200; Mrs. E. C. Russ, toward do., 260; Jonathan B. Bunce, 100; Eliza F. Mix, 5; Tillie I. Washburn, 1; Friend, 10, 1,006 60
Meriden, 1st Cong. ch. 500 00
Middletown, 1st Cong. ch. 34 67
New Haven, Benj. Hague, 1 00
New London, 1st Cong. ch., Member, 25 00
Niantic, Cong. ch. 10 00
North Woodstock, C. E. H. 5 00
Salisbury, Cong. ch. 3 25
Simsbury, 1st ch. of Christ, 51 67
South Manchester, Cong. ch. 5 00
South Norwalk, 1st Cong. ch. 31 69
Talcottville, Cong. ch., toward support Mrs. C. C. Fuller, 400 00
Waterbury, 3d Cong. ch. 9 18
West Haven, 1st Cong. ch. 2 30
Windsor, 1st Cong. ch. 25 95—2,375 58
Legacies. — New Haven, Rev. Geo. E. Day, D.D., by Henry B. Sargent, Ex'r, 1,000 00

3,375 58

New York

Binghamton, 1st Cong. ch., toward support Rev. W. M. Zumbro, 500; E. C. Beecher, 5, 505 00
Brooklyn, Flatbush Cong. ch., 152.85; Park Cong. ch., 22; Puritan Cong. ch., 12; Mary Adams Wilson, 5, 191 85
Buffalo, Plymouth Cong. ch., 10; Wm. H. Crosby, 250, 260 00
Churchville, Cong. ch. 25 45
Elbridge, Cong. ch. 20 85
Homer, Cong. ch. 8 50
Hornell, A friend, 1 00
Howells, Cong. ch. 22 50
Little Valley, Cong. ch. 30 00
Lysander, Cong. ch. 51 76
New York, Olivet Memorial ch. Miss. Assoc., 50; Christ Cong. ch., 14.39; Manhattan Cong. ch., 5; Mrs. D. Willis James, 5,000, 5,069 39
Paris, Cong. ch. 10 60
Poughkeepsie, Grace N. Kimball, 5 00
Pulaski, Cong. ch. 35 10
Rockaway, 1st Cong. ch. 52 50
Willsboro, Rev. and Mrs. C. W. Grupe, 5 00—6,294 50

New Jersey

Montclair, Friend, 1 00
East Orange, Trinity Cong. ch. 25 00
Newark, T. B. Hascall, 10 00——36 00

Pennsylvania

Allegheny, 1st Cong. ch. 33 00
Pittsburg, Cash, 200 00——233 00
Legacies. — Philadelphia, Chas. G. Sower, 680 00

913 00

Ohio

Castalia, Cong. ch. 6 00
Cincinnati, Helen A. Sewall, 5 00
Cleveland, Hough-av. Cong. ch., for Ing-hok, 59.05; Cyril Cong. ch., 18, 77 05
Kent, 1st Cong. ch. 71 68
Lodi, Cong. ch. 15 45
Mansfield, 1st Cong. ch. 150 00
Oberlin, 2d Cong. ch. 29 38
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pang-Chuang, 7 50
Steubenville, Cong. ch. 4 50
Toledo, Central Cong. ch. 38 90——405 46
Legacies. — Wellington, Edward West, by J. T. Haskell, Ex'r, 964 00

1,369 46

District of Columbia

Washington, Homer N. Lockwood, 10 00

Georgia

Atlanta, ch. of Christ, Atlanta University, 4 00

Florida

De Land, Geo. E. Davis, 5 00
Pomona, Pilgrim Cong. ch. 11 48——16 48

Young People's Societies

Connecticut. — Elmwood, Y. P. S. C. E., for Pang-Chuang, 5; Greenwich, 2d Y. P. S. C. E., 8, 13 00
New York. — New York, Broadway Tabernacle Y. P. S. C. E., for Harpoot, 30; do., Forest-av. Y. P. S. C. E., 5, 35 00

48 00

Sunday Schools

New York. — Brooklyn, Clinton-av. Cong. Sab. sch., Main Dept., for Aruppukottai, 30; do., Sab. sch. of ch. of the Pilgrims, 20; Hamilton, 2d Cong. Sab. sch., Mission Study class, for Harpoot, 10.75; Lysander, Cong. Sab. sch., 2.25, 63 00
New Jersey. — Newark, 1st Cong. Jube Memorial Sab. sch. Young Ladies' Bible class, for Aruppukottai, 30; Westfield, ch. of Christ Sab. sch., of which 30 for Mt. Silinda, 51.88, 81 88
Ohio. — Cleveland, Hough-av. Cong. Sab. sch., 30; Garrettsville, Cong. Sab. sch., 8.50, 38 50

183 38

INTERIOR DISTRICT

Kentucky

Newport, York-st. Cong. ch. 15 00

Tennessee

Pomona, Cong. ch. 1 00

Louisiana

Roseland, 1st Cong. ch. 50 00

Indiana

Elwood, Cong. ch. 7 50

Oklahoma

Kingfisher, Cong. ch. 7 50

Illinois

Champaign, 1st Cong. ch.	146 97	
Chicago, Bowmanville Cong. ch., 21.70; Pilgrim Cong. ch., 13.60; Evanston-av. Cong. ch., 5; Ger. Cong. ch. of Christ, Ladies' Soc., 2.40; Mr. and Mrs. C. O. Howe, 10; J. H. Larson, 10; Royal W. Bell, 5; Mr. and Mrs. E. G. Horn, 5,	72 70	
Dundee, Cong. ch.	28 35	
Jacksonville, Cong. ch.	25 15	
Joy Prairie, Cong. ch.	100 00	
Lombard, 1st Cong. ch.	19 20	
Morrison, Robert Wallace,	225 00	
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson,	104 78	
Payson, Cong. ch.	21 94	
Peoria, Miss M. H. Bradley,	5 00	
Princeton, Miss H. L. Keyes,	12 00	
Rockton, Cong. ch.	4 85	
Springfield, Jane E. Chapin,	10 00	
Stark, Rev. J. D. Wyckoff,	3 00	
Waverly, Cong. ch.	20 10	
Whiteflock, Cong. ch.	6 00	805 04
Legacies.—Lake Forest, Mrs. Emily P. Calhoun, by Jesse L. Moss, Ex'r,		384 01
		1,189 05

Michigan

Ann Arbor, 1st Cong. ch.	92 76	
Benzonia, Friend,	1 00	
Detroit, Friend,	5 00	
Muskegon, 1st Cong. ch.	75 00	
Saginaw, Mrs. A. M. Spencer,	10 00	
South Haven, 1st Cong. ch.	25 48	
Stanton, Cong. ch.	25 00	234 24

Wisconsin

Arena, 1st Cong. ch.	5 00	
Ashland, 1st Cong. ch.	15 60	
Evansville, 1st Cong. ch.	85 00	
Fond du Lac, 1st Cong. ch.	53 15	
Fort Atkinson, Cong. ch.	34 90	
Kenosha, Cong. ch.	64 80	
La Crosse, 1st Cong. ch.	300 00	
Lafayette, 1st Cong. ch.	2 50	
Port Washington, Cong. ch.	4 00	
Racine, C. E. Vanzant,	10 00	
Royalton, Cong. ch.	10 00	
Sterling, Cong. ch.	5 00	
Viola, Cong. ch.	3 00	592 95

Minnesota

Litchfield, Mrs. Robert Freeman, deceased,	10 00	
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 117.65; Lyndale Cong. ch., 18.55,	136 20	
St. Charles, 1st Cong. ch.	32 86	
Sleepy Eye, Cong. ch.	10 27	189 33

Iowa

Almoral, Cong. ch. Ladies' Miss. Soc.	7 50	
Castleville, Cong. ch.	5 00	
Keokuk, Cong. ch.	100 00	
Lewis, Cong. ch.	11 65	
Muscatine, 1st Cong. ch.	62 50	
Newell, 1st Cong. ch.	100 00	
Newton, 1st Cong. ch.	92 76	
Oskaloosa, 1st Cong. ch.	18 00	
Tabor, Cong. ch.	65 11	
Victor, Cong. ch.	19 50	
Waterloo, E. P. Kimball,	2 00	
Whiting, Cong. ch.	121 12	604 54

Missouri

St. Louis, Pilgrim Cong. ch.		109 95
Less.—Maplewood, Cong. ch., item acknowledged in July *Herald*, refunded,		16 00
		93 95

North Dakota

Crary, 1st Cong. ch.	11 35	
Dickinson, 1st Cong. ch.	32 01	
Fargo, 1st Cong. ch.	24 00	67 36

South Dakota

Belle Fourche, Cong. ch.	14 50	
Estelline, Cong. ch.	7 01	
Hardingrove, Friend,	1 00	
Mitchell, Cong. ch., 18.56; Bethel Cong. ch., 2.25,	20 81	
Parkston, Salem Ger. Cong. ch.	26 00	69 32

Nebraska

Bladen, Isaac Miller,	150 00	
Rising City, Chas. Brunner,	3 00	
Santee, Indian Cong. ch., W. M. S.	5 00	
Wisner, Cong. ch., for work in Turkey,	5 00	163 00

Kansas

Emporia, 1st Cong. ch.	60 85	
Eureka, Francis Mass,	5 00	
Kansas City, Mrs. I. J. Tucker, add'l, 90; Henry Binnian, 5,	95 00	
Paola, Cong. ch.	44 50	
Topeka, 1st Cong. ch.	125 00	330 35

Wyoming

Cheyenne, 1st Cong. ch.	28 21	
Douglas, 1st Cong. ch.	10 50	38 71

Colorado

Greeley, 1st Cong. ch., Mrs. Fanny Morrison,		3 00

Young People's Societies

MICHIGAN.—Ann Harbor, Y. P. S. C. E., toward support Rev. L. O. Lee,	10 00
MINNESOTA.—Lyle, Y. P. S. C. E., for Inghok,	12 50
IOWA.—Whiting, Y. P. S. C. E., toward support Rev. Geo. E. White,	7 00
NORTH DAKOTA.—Crary, Jun. Y. P. S. C. E.	2 00
	31 50

Sunday Schools

ILLINOIS.—Oak Park, 1st Cong. Sab. sch.	16 26
MICHIGAN.—Muskegon, 1st Cong. Sab. sch.	20 00
WISCONSIN.—Clinton, Cong. Sab. sch., 18.25; Lake Geneva, 1st Cong. Sab. sch., 5; New Lisbon, Cong. Sab. sch., 1,	24 25
IOWA.—Orient, Cong. Sab. sch., 9; Whiting, Cong. Sab. sch., of which 60 from Men's class, 65,	74 00
NORTH DAKOTA.—Dickinson, 1st Cong. Sab. sch.	11 20
NEBRASKA.—Creighton, Cong. Sab. sch.	5 00
	150 71

PACIFIC DISTRICT

Arizona

Jerome, Cong. ch.	13 20	
Tempe, Rev. Daniel Kloss, for work in Turkey,	25 00	
Tombstone, 1st Cong. ch.	9 00	47 20

Nevada

Reno, 1st Cong. ch.	15 50

Washington

Green Lake, Cong. ch.	34 00	
Olympia, 1st Cong. ch.	8 00	
Seattle, Mr. and Mrs. W. A. Hillis, to const. HARRY M. HILLIS, H. M., 100; M. H. Merriman, 5,	105 00	

Snohomish, Cong. ch. 18 81
Tacoma, Plymouth Cong. ch. 40 40——206 21

Oregon

Cedar Mills, Cong. ch. 7 00
Mountain Dale, Union Cong. ch. 4 00——11 00

California

Bakersfield, 1st Cong. ch. 25 00
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Cottonwood, Cong. ch. 5 00
Lodi, Cong. ch. and Sab. sch. 20 00
Los Angeles, 1st Cong. ch., Friend, 100; Park Cong. ch., 15; J. M. S., toward support Rev. V. P. Eastman, 10, 125 00
Nordhoff, Mrs. Jane R. Gelett, 5 00
Pasadena, West Side Cong. ch. 46 30
Pinole, Mrs. B. T. Elmore, for Pang-Chuang, 5 00
San Diego, Ella G. Nutting, 10 00
Sierra Madre, 1st Cong. ch., for Ing-hok, 40 00
Tulare, Cong. ch. 11 10——364 40

Hawaii

Honolulu, Central Union Cong. ch., 250; through Hawaiian Board, 82.85, 332 85
Lihue Kauai, Mrs. M. S. Rice, 250 00——582 85

MISCELLANEOUS

From the Canada Congregational Foreign Missionary Society

H. W. Barker, Toronto, Ontario, *Treasurer* 2,300 00

For work in Japan (from Zion Sab. sch., Montreal), 8 17—2,308 17

FROM WOMAN'S BOARDS

From Woman's Board of Missions

Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,320 48
For girls' school building, Marsovan, 2,700 00
(From Canandaigua, N. Y.), 25 00—15,045 48

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 3,500 00

From Woman's Board of Missions for the Pacific

Miss Mary C. McClees, Oakland, California, *Treasurer* 240 00

18,785 48

Additional Donations for Special Objects

New Hampshire.—Concord, North Cong. ch., Cheerful Workers Mission Band, for pupil, care Rev. E. H. Smith, 10; Francestown, Jun. and Prim. Depts., for work, care Miss Virginia Billings, 6, 16 00

Vermont.—Essex Junction, Ardella K. Mead, for work, care Rev. M. W. Ennis, 3 00

Massachusetts.—Andover, South Cong. Sab. sch., for work, care Rev. E. C. Partridge, 10; Boston, Roslindale Y. P. S. C. E., for native preacher, care Rev. E. H. Smith, 22.50; do., Roslindale Jun. Y. P. S. C. E., for work, care Rev. E. H. Smith, 20; do., Mrs. Samuel B. Capen (Jamaica Plain), for pupil, care Mrs. C. C. Tracy, 1; Dedham, Miss M. C. Burgess, for work, care Rev. J. L. Fowle, 12; Franklin, Hattie A. Daniels, for work, care Miss M. L. Daniels, 18; Haverhill, Zion ch., for work, care Rev. A. A. McBride, 2; Medway, Village ch. Ladies' Soc., for Mrs. R. Winsor, 10; Middleboro, 1st Cong. ch., Putnam Y. P. S. C. E., for use of Rev. A. A. McBride, 5; Newton Highlands, Cong. ch., Rev. R. B. Guild, for work, care Rev. T. D. Christie, 25; Northampton, Edwards Cong. ch. Woman's Miss. Soc., for work, care Dr. F. F. Tucker, 14; Springfield, 1st Cong. ch., Members, for work, care Dr. C. D Ussher, 10; do., Gleaners' Soc. of 1st Cong. ch., for do., 10; do., Friend, 1st Cong. ch., for do., 1; do., Mrs. N. R. Swift, for do., 5; do., Mrs. Corbin, for do., 5; do., Mrs. R. A. Clark, for hospital nurse, care Dr. F. F. Tucker, 15.50; Three Rivers, Union Evan. ch., for use of Dr. H. T. Whitney, 50; Whitinsville, Y. P. S. C. E., for assistant for Rev. R. A. Hume, 25; Whitman, Cong. ch., for work, care Rev. E. Fairbank, 33.54; Williamstown, Mills Y. M. C. A. of Williams College, for American College, Madura, 250; Winchendon, North Cong. ch., for work, care Rev. F. F. Goodsell, 12.77, 557 31

Rhode Island.—Westerly, Rev. Samuel Cathcart, for work, care Dr. C. D. Ussher, 8 75

Connecticut.—Cornwall, Mrs. Jane E. Miner, 50, Cora Miner, 25, and Mrs. Ida A. Southwick, 25, all for boys' school, care Rev. E. A. Yarrow, 100; Greenwich, Mrs. E. H. Hooker, for assistant for Miss C. Shattuck, 25; Hadlyme, Cong. Sab. sch., for work, care Rev. G. P. Knapp, 3.50; Hartford, Center Cong. Sab. sch., for work, care Rev. E. H. Smith, 25.41; do., Farmington-av. Chinese Sab. sch., for work, care Dr. and Mrs. F. F. Tucker, 8; New Britain, South Cong. ch., D. N. Camp, for work, care Dr. C. D. Ussher, 100; Newington, Nellie Fish, for work, care do., 5; New London, 2d Cong. ch., Friend, for work, care do., 10; Somers, E. Louise Patten, for work, care Rev. T. D. Christie, 25; Stevenson, Miss E. J. Stephens, for Ponasang Hospital, care Dr. H. N. Kinnear, 3; Stonington, Mrs. C. D. Ussher, for village work, care Miss E. G. Rogers, 2; West Haven, Y. P. S. C. E., for native worker, care Rev. G. H. Hubbard, 24, 321 01

New York.—Binghamton, S. F. Jacques, for boys' school, care Rev. E. A. Yarrow, 5; Brooklyn, Immanuel ch., for student, care Rev. R. S. Stapleton, 24.22; do., St. George's P. E. Sab. sch., Miss Stafford's class, for work, care Dr. C. D. Ussher, 39; do., Charles A. Clark, for Bible-woman, care Rev. C. R. Hager, 6; Castile, Sanitorium friends, for work, care Miss F. K. Bement, 10; Clifton Springs, Friends, for students care Mrs. G. G. Brown, 30; Lyons, J. T. Brownson, for work, care Rev. B. K. Hunsberger, 20; New York, Armenian Evan. ch., for work, care Rev. J. K. Browne, 52.71; do., Broadway Tab. Chinese Sab. sch., for work, care Rev. C. R. Hager, 25; do., Fordham Ref. ch., for work, care Miss C. Shattuck, 9.24; do., Ladies' Helping Hand Soc., West 54th-st., for use of Miss S. R. Howland, 8.25; do., E. W. Hazen, toward associate for Dr. C. D. Ussher, 175; do., Helen W. Blakely and others, for orphan work, care Miss E. M. Blakely, 35; do., Miss A. M. Lord, for Y. P. S. C. E. of girls' school, care Miss R. M. Bushnell, 5, 444 42

New Jersey.—Vineland, M. R. Faulkner, for hospital work, Harpoot, 1 00

Pennsylvania.—Athens, Annie Tracy Riggs Hospital Fund, by Jessie W. Murray, treas., for the Annie Tracy Riggs Hospital, Harpoot, 2,737.48; Philadelphia, Ger. C. E. Societies, for girls' school, Kusaie, 21; do., C. G. Trumbull, for work, care Dr. C. D. Ussher, 5, 2,763 48

Ohio.—Cleveland, Pilgrim Cong. ch., L. Goodwin, for use of Rev. J. H. Dickson, 5; East Toledo, 2d Cong. ch., for use of Rev. W. C. Wilcox, 6.25; Mt. Vernon, 1st Cong. ch., for work, care Rev. H. G. Bissell, 25; Oberlin, 1st Cong. ch., for native helper, care Rev. G. D. Wilder, 15; do., the Shansi Memorial Asso., Oberlin College, of which 520 for native teachers and 700 for school expenses and repairs of school building, 1,220; do., do., for native helper, care Rev. P. L. Corbin, 62.50; Olmsted Falls, Cong. Sab. sch., class of boys, for pupil, care Rev. E. A. Yarrow, 2; Tallmadge, Y. L. M. Soc., for Miss Maltbie's school, Samokov, 10, 1,345 75

Maryland.—Laurel, Mrs. Thompson and family, for work, care Dr. C. D. Ussher, 5; Mt. Washington, Mrs. A. J. Ream, for native teacher, 30, and toward house 5, care Dr. G. C. Raynolds, 35, 40 00

GEORGIA. — Atlanta, ch. of Christ, Atlanta University, of which 25 for pupil, care Rev. Wm. Hazen, and 11 for work, care Rev. L. S. Crawford, 36; do., Mrs. R. M. Coate, for girls' school, care Miss Agnes Fenenga, 5, 41 00

ILLINOIS. — Chicago, Grace Cong. ch., Mrs. Peter Verberg, for native helper, care Rev. H. G. Bissell, 10; do., Maplewood Cong. ch., Miss Damon, for work, care Rev. E. Fairbank, 2; do., Grace Y. P. S. C. E., for pupil, care Mrs. R. Winsor, 20; Providence, Y. P. S. C. E., Memorial to C. H. Harrington, for work, care Rev. C. A. Nelson, 20; Riverside, Mrs. Avery Coonley, toward assistant for Miss C. Shattuck, 25; Roseville, Mr. and Mrs. L. C. Axtell, for native helper, care Rev. H. G. Bissell, 75; ———, Friend, for work in Japan, 1, 153 00

MICHIGAN. — Detroit, D. M. Ferry, toward assistant for Miss C. Shattuck, 25; Grand Rapids, Park Cong. Sab. sch., 25, East Y. P. S. C. E., 3, Wallin Y. P. S. C. E., 3, and Smith Memorial Three O'Clocks, .50, all toward support Samuel L. Caldwell, 31.50; Saginaw, Mrs. A. M. Spencer, for pupils, care Dr. G. C. Raynolds, 10, 66 50

MINNESOTA. — Elk River, Myrtle Boobar, for pupils, care Miss E. M. Atkins, 4; Northfield, M. W. Skinner, toward church building, care Rev. W. O. Pye, 50, 54 00

IOWA. — Marshalltown, J. G. Brown, for work, care Rev. J. P. McNaughton, 30 00

MISSOURI. — Kansas City, Miss A. White and friend, for work, care Dr. C. D. Ussher, 5 00

NEBRASKA. — Olive Branch, Ger. Cong. ch., for work, care Rev. G. P. Knapp, 9; Princeton, Ger. Cong. ch., for do., 10, 19 00

KANSAS. — La Crosse, Jas. H. Little, for work, care Rev. G. M. Gardner, 100; Saffordville, Mrs. Sarah Kempton, for work, care Rev. Wm. Hazen, 7.50, 107 50

UTAH. — Salt Lake City, Phillips Y. P. S. C. E., for pupil, care Miss E. B. Fowler, 7 50

OREGON. — Forest Grove, Mrs. E. W. Chandler and W. Pearl Chandler, for medical work, care Mrs. H. H. Atkinson, 5 00

CALIFORNIA. — Bakersfield, 1st Y. P. S. C. E., for pupil, care Rev. Jas. Smith, 10; Eureka, Jun. Y. P. S. C. E., for Ponasang kindergarten, 5; Fruitvale, Cong. Sab. sch., for work, care Rev. G. P. Knapp, 5; Niles, Cong. Sab. sch., for pupil, care Rev. G. P. Knapp, 1; Oakley, Cong. Sab. sch., for orphanage, care Rev. G. P. Knapp, 1.50; Upland, Clara Williams, for work, care Miss E. M. Chambers, 5, 27 50

CANADA. — Toronto, Havergal Sorority, 12.50, and friend, 15, for educational work, care Miss Annie E. Gordon, 27 50

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

H. W. Barker, Toronto, Ontario, *Treasurer*

For pupil, care Miss E. Gates,	20 00	
For work at Chisamba,	443 50	——463 50

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For pupils, care Rev. G. P. Knapp,	1 10	
For pupils, care Dr. G. C. Raynolds,	13 25	
For Chisamba, freight charges,	76 27	
For supplies, care Miss H. J. Melville,	1 50	
For slates, care Miss H. J. Melville,	3 50	
For supplies, care Miss Diadem Bell,	2 00	
For teacher, care Miss Diadem Bell,	10 00	
For pupil, care Miss N. E. Rice,	25 00	
For pupil, care Miss M. L. Graffam,	20 00	
For pupil, care Miss A. B. Jones,	3 20	
For school, care Rev. E. C. Partridge,	20 00	
For church in Constantinople,	125 00	
For work, care Mrs. Edward Riggs,	15 00	
For use of Miss C. Shattuck,	2 00	
For work, care Miss E. G. Rogers,	25 00	
For use of Miss E. G. Rogers,	6 00	
For work, care Mrs. E. F. Carey,	5 00	
For use of Miss M. B. Poole,	25 00	
For work, care Miss R. M. Bushnell,	45 00	
For scholarship, care Dr. R. P. Hume,	75 00	
For work, care Mrs. J. E. Abbott,	25 00	
For Wood Memorial room, Ahmednagar,	50 00	
For pupils, care Miss E. R. Bissell,	15 00	
For Perry Memorial, care Miss M. M. Root,	30 00	
For work, care Rev. H. C. Hazen,	7 00	
For pupil, care Rev. J. P. Jones,	25 00	
For work, care Rev. H. C. Hazen,	15 00	
For work, care Rev. H. C. Hazen,	10 00	
For work, care Rev. J. C. Perkins,	15 00	
For horse, care Dr. H. E. Parker,	125 00	
For work, care Miss Mary T. Noyes,	25 00	
For use of Miss R. P. Ward,	10 00	
For hospital work, care Dr. H. N. Kinnear,	12 00	
For work, care Miss Alice S. Browne,	70 00	
For work, care Miss A. H. Bradshaw,	10 00	
For work, care Miss Alice Gleason,	5 00	——947 82

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For pupil, care Miss Alice U. Hall,	40 83	
For use of Miss C. R. Willard,	5 00	
For use of Miss E. M. Chambers,	10 00	
For use of Miss E. M. Chambers,	10 00	
For industrial work, care Miss C. Shattuck,	20 00	
For school, care Miss M. T. Noyes,	15 00	
For work, care Rev. C. L. Storrs,	5 00	——105 83

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer*

For use of Miss Nina E. Rice,	200 00	
For school, care Miss C. R. Willard,	300 00	
Toward new Doshisha building,	100 00	
For use of Miss A. T. Allen,	60 00	——660 00

Income St. Paul's Institute

For St. Paul's Institute,	1,250 00
	9,471 37
Donations received in June,	50,180 21
Legacies received in June,	5,597 48
	55,777 69

Total from September 1, 1908, to June 30, 1909. Donations, $465,877.35; Legacies, $72,099.31 = $537,976.66.

Ruth Tracy Strong Fund

For Expense

MASSACHUSETTS. — Newton Highlands, Cong. ch., Rev. R. B. Guild,	5 00
ILLINOIS. — Oak Park, 2d Cong. ch.	2 58
	7 58

The New Hiram Bingham

NEW HAMPSHIRE. — Rochester, 1st Y. P. S. C. E.	3 00
MASSACHUSETTS. — Boston, Park-st. Cong. Sab. sch., add'l, 2.50; Medfield, Cong. Sab. sch., .50; Raynham, Miss A. M. Dean, 2.20; Rochester, 1st Cong. Sab. sch., 2.55,	7 75
CONNECTICUT. — Brookfield Center, Cong. Sab. sch., 5.83; do., Boys of Curtis School, 2.20; Haddam, Cong. Sab. sch., 3; Hartford, Center Cong. Sab. sch., 40.73,	51 76
NEW YORK. — Syracuse, Geddes Cong. ch., Willing Workers, 1.20; Woodhaven, Cong. Sab. sch., 1,	2 20
NEW JERSEY. — East Orange, 1st Cong. ch.	5 00
OHIO. — Wayne, Cong. Sab. sch.	3 00
ILLINOIS. — Chicago, Garfield Park Cong. Sab. sch.	7 50
KANSAS. — Topeka, Central Cong. Sab. sch., add'l,	20
WISCONSIN. — Sparta, Cong. Sab. sch., .40; Stoughton, Cong. Sab. sch., 1,	1 40
	81 81